

CATHOLIC • ACTION •

Vol. XIX, No. 5



May, 1937

May Study Topic:

“Reconstructing the Social Order”

Pope Pius XI's Testament to the Worker

A Co-operative Study of the Encyclical

Social Action Schools for the Clergy

Communism's False Claims Exposed

Campaigning for Economic Justice

The Salt Lake Youth Conference

Federal Aid for Public Schools

Defenders of Social Truth

Our Common Catholic Interests:

Holy Father's Birthday to Be Marked by Nation-wide Observance—May Celebration of Papal Encyclicals Arranged by N.C.W.C. Social Action Department—Unprecedented Call for N.C.W.C. Printing of Pope's Encyclical on Communism—N.C.W.C. Pamphlet Printings of Pope Pius XI's Encyclicals in Widespread Demand—Calendar of Scheduled Catholic Meetings and Events—Pope Pius XI Praised by Monsignor Ready as Hero of Modern Age—Holy Father's Stand on Education Endorsed at Meeting of N.C.E.A.

Month by Month with the N.C.W.C.

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NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

∴ What It Is — What It Does ∴

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*
PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XIX, No. 5



MAY, 1937

OUR COMMON CATHOLIC INTERESTS

Holy Father's Birthday—May 31—To Be Marked by Nation-wide Observance

THE eightieth anniversary of the birth of His Holiness Pope Pius XI is to be observed with a nation-wide manifestation of joy. The anniversary occurs on May 31.

In dioceses throughout the United States, Puerto Rico and Alaska, as in other parts of the world, days of special prayer for the Holy Father in joyous observance of his natal day are to be designated. Coming as it does so soon after the recovery of the Sovereign Pontiff from serious illness, the anniversary will be marked in this country by truly national ceremonies of thanksgiving for the preservation of the Holy Father. The Bishops are preparing special observances in the Cathedrals and churches of their dioceses.

The National Catholic Welfare Conference has prepared summaries of recent encyclical teachings of His Holiness pertinent to the problems in our own national life today, some of which appear in this issue of CATHOLIC ACTION. In the paragraphs following are given further details of the plans which have thus far been made to commemorate the issuance of the papal encyclicals, particularly that of Pope Pius XI on "Reconstructing the Social Order."

BY radio addresses over national hook-ups and local stations, magazine articles, and by special programs arranged by lay organizations and educational institutions, the sixth and forty-sixth anniversaries, respectively, of the issuance of Pope Pius XI's Encyclical, "Reconstructing the Social Order," and of Pope Leo XIII's "The Condition of Labor," will be celebrated during May, particularly around May 15. The consistent celebration of this joint anniversary is a hopeful sign for the future effectiveness of Catholic teaching in our social and economic life.

May Celebration of Papal Encyclicals Arranged by N.C.W.C. Social Action Department

Radio (National)—A series of radio addresses over the nation-wide NBC Red Network will be delivered beginning May 9, 1937, on the Catholic Hour program of the National Council of Catholic Men, by Rev. R. A. McGowan, assistant director of the Social Action Department of the National Catholic Welfare Conference. The general title of the series, which will be given from

6 to 6.30 E.D.S.T., and 5 to 5.30 E.S.T., is "Society and the Social Encyclicals." Specific titles of the lectures in the series of addresses will be: May 9, "Collective Bargaining—A First Step;" May 16, "Christian Principles and Social Legislation;" and May 23, "A Christian Social Order."

Radio (Local)—Other radio addresses announced at this date include a series of three talks in the Catholic Truth Period over the Yankee Network by Rev. Joseph F. MacDonnell, S.J., Weston College, Weston, Mass. These are: "Religion and the Social Revolution," April 18; "Justice and the Social Revolution," April 25; and "Pope Pius XI and Social Reconstruction," May 2. Station WEW at St. Louis University will commemorate the anniversary with a special program arranged by Rev. Joseph Husslein, S.J., a well-known commentator on the great encyclicals. The Catholic Evidence Guild of New York will devote its weekly broadcast on May 14 at 7.30 over Paulist Station WLWL to a discussion of the encyclicals' doctrines. Rev. Max G. Rupp, of St. Joseph, Mo., will speak over

KFEQ in that city on May 9 on "Leo XIII's Encyclical," and on May 16 Rev. Leo E. Gassman will speak over the same station on "Pius XI, His Message on Social Reconstruction." The Harrisburg Apostolate will arrange for one or more talks during May over WCOD on the subject of the encyclicals. Because it discontinues its program the last of April, the Washington Catholic Hour, conducted by the Immaculate Conception over Station WOL, devoted its talks during April to the papal encyclicals.

Magazines—Besides CATHOLIC ACTION, which presents in this issue a number of specially-prepared articles, other magazines which have announced special articles for the joint anniversary are *The Commonweal*, *The Christian Front*, *The Catholic Educational Review*, *The Sunday Companion*, a national Catholic juvenile weekly. The *Monthly Bulletin* of the National Council of Catholic Men and the *Monthly Message to Affiliated Organizations* of the National Council of Catholic Women have urged commemoration upon their members—organizations and individuals.

Interest of Schools—Attention of educational institutions which have carried on courses in the social sciences throughout the year will center around the Catholic Action program for May prepared and sent out by the Social Action Department, N. C. W. C. The main emphasis of the May program is on the N. C. W. C. Study Outline, published in this issue of CATHOLIC ACTION, on "Pope Pius XI on Social Reconstruction."

AN unprecedented demand for large quantities of the N. C. W. C. printing of the Holy Father's "Atheistic Communism" Encyclical has followed the announcement of the availability at N. C. W. C. headquarters of the Vatican Press English translation of this notable pronouncement.

Unprecedented Call for N.C.W.C. Printing of Pope's Encyclical on Communism

At this writing, the N. C. W. C. Publications Office is preparing for its third printing of 25,000 copies, bringing the total to date to 75,000.

The Most Rev. John J. Cantwell, Archbishop of Los Angeles, ordered 10,000 copies for distribution in his archdiocese. The Most Rev. Thomas J. Walsh, Bishop of Newark, has distributed from his chancery office 2,000 copies to his clergy, who in turn have sent in numerous quantity orders. The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, also ordered from the N. C. W. C. 1,000 copies of the pamphlet. Other ordinaries have ordered smaller quantities, as have pastors in practically every section of the country.

Among the national Catholic organizations ordering the N. C. W. C. printing of the "Atheistic Communism" pamphlet and planning cooperation in quantity distribution by local units are the Catholic Daughters

of America, the Daughters of Isabella, the Catholic Knights of St. George, and the Catholic Conference on Industrial Problems.

Miss Mary C. Duffy, supreme regent of the C. D. of A., placed with the N. C. W. C. Publications Office an order for 5,000 copies for distribution from the New York headquarters of her organization among the local officers directing the work among its 200,000 members in the United States, Panama, Puerto Rico, Cuba, Canada, and Alaska.

The Catholic Women's Union and other groups have taken similar steps to bring about a widespread distribution and study of this timely encyclical and have requisitioned quantity shipments of the pamphlet.

The National Council of Catholic Men has sent copies of the "Atheistic Communism" pamphlet to each of its 1,500 affiliated organizations, asking their cooperation in the distribution of the pamphlet in their respective localities.

The National Council of Catholic Women is sending out as a feature of its current *Monthly Message*, which goes to approximately 3,000 affiliated organizations, a specially-prepared outline on the encyclical and an appeal for the cooperation of all local units to promote the study and circulation of the encyclical, especially through youth organizations. To this end, 1,000 copies have been ordered for distribution by N. C. W. C. headquarters.

The N. C. W. C. Publications Office has likewise made available the Vatican Press English translation of the Holy Father's Encyclical on "The Condition of the Church in Germany," for which many orders have already been filled. As soon as the authorized Vatican Press translation of Pope Pius XI's "Encyclical to the Hierarchy of Mexico" is available, that too will be circulated in pamphlet form from N. C. W. C. headquarters. Hundreds of advance orders have already been received.

IN addition to the many orders for the three above-mentioned encyclicals, pastors, study club leaders, and officers of Catholic lay organizations are requesting, both singly and in quantity, copies of all encyclicals of Pope Pius XI published by the N. C. W. C. in uniform pamphlet size and style. These number at present 14, and cover the following: "On Catholic Action," "On Christian Education of Youth," "On Christian Marriage," "On Saint Francis of Assisi," "On the Church and Mexico," "On True Religious Unity," "On Reconstructing the Social Order" (Forty Years After), "On the Catholic Priesthood," "On Motion Pictures," "On St. Augustine," "On the Sacred Heart and World Dis-

N.C.W.C. Pamphlet Printings of Pope Pius XI's Encyclicals in Widespread Demand

trepreneur," "On the Light of Truth," "Atheistic Communism," and "The Church in Germany." The Holy Father's latest encyclical, "To the Mexican Hierarchy," will, when published by the N. C. W. C., bring the total to 15.

At present, there is a special demand for the *Quadragesimo Anno* Encyclical in anticipation of the plans mentioned in the foregoing for a nation-wide observance on May 30 of the 80th birthday (actually May 31) anniversary of Pope Pius XI, and the emphasis which will be placed on our Holy Father's encyclical teachings in programs arranged throughout the country.

OF INTEREST in connection with the nation-wide plans now being made to observe during May the eightieth birthday of His Holiness, Pope Pius XI, by days of prayer and ceremonies of thanksgiving for the recovery of the Holy Father from his recent serious illness, is the trib-

**Pope Pius XI Praised
By Monsignor Ready as
Hero of Modern Age**

ute paid the Supreme Pontiff by the Very Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C., in a dinner address in Washington, D. C., before the members and friends of the Catholic Association for International Peace, whose eleventh annual convention was held in the Nation's Capital, March 29, 30, 31.

Monsignor Ready lauded Pope Pius XI as "the great hero of this modern age" because he has insistently called for that truth and justice which would insure peace. "In the midst of the seeming hopelessness of the present world situation we take courage from this fearless Pontiff," Monsignor Ready stated, adding that "as Americans and especially as followers of Jesus Christ" we have an obligation not to remain silent when we see our fellowmen of other nations deprived of inalienable rights "on the plea of racial purity, national pre-eminence or alleged lack of patriotism." "Our brethren in the human family need more than our words of sympathy," he declared. "They need the encouragement of the brotherhood of mankind because we are members one of another in the Mystical Body of Christ."

The 1937 meeting of the Catholic Association for International Peace was admittedly the most successful annual gathering in the history of the association. The five principal sessions were devoted to: "Moral Foundations of a World Society," "Social Relations in a World Society," "Nationalism in Relation to a World Society," "Economic Relations in a World Society," and "Political Organization in a World Society."

Dr. Michael Francis Doyle, of Philadelphia, presided

at the international dinner, at which, in addition to Monsignor Ready, The Honorable Joseph C. O'Mahoney, U. S. Senator from Wyoming, spoke on the "Economic Basis of War and Peace" and Dr. Charles G. Fenwick on "Our Responsibility for World Peace."

The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, and Dr. Fenwick continue, respectively, as honorary president and president of the C. A. I. P. Other officers elected are: Vice presidents: Dr. Michael Francis Doyle, of Philadelphia; Dr. Elizabeth Morrissey, Notre Dame Convent, Baltimore; the Rev. Philip Reilly, O.P., Providence (R. I.) College; Sister Vincent Ferrer, O.P., Rosary College, River Forrest, Ill.; treasurers: Dr. Kathleen E. Murphy and Dr. Lewis Potts, Fordham University; executive secretary, Miss Elizabeth B. Sweeney.

SOME 2,000 members of the National Catholic Educational Association, meeting in Louisville last month under the auspices of the Most Rev. John A. Floersch, Bishop of Louisville, lauded the stand taken by His Holiness, Pope Pius XI, in his Encyclical Letter to the Bishops of Germany and

**Holy Father's Stand
On Education Endorsed
At Louisville Meeting
of N.C.E.A.**

issued warning that what is happening in Germany is bound to happen wherever governments lose sight of the fact that human beings have certain inalienable rights given by the Creator. In one of its adopted resolutions, the convention stated:

"What is happening in Germany is bound to happen anywhere when governments lose sight of what the framers of our own Declaration of Independence recognized to be a self-evident truth, namely, that human beings have certain inalienable rights given them by their Creator." "Therefore these rights belong to them by nature and are not bestowed upon them by any political power."

"In vain does an education based on purely secular principles search," another resolution stated, "for something to take the place of religion as the ultimate sanction of its program. Mere sentimentalizing about democracy, which merely appeals to self-interest by attempting to acquaint young people with the many services government is performing for them will not transform them into men and women capable of sustaining the obligations and sacrifices that are the price of freedom.

"By making religion the basic integrating force in its program, Catholic education lays the only solid foundation for life in a democratic society. It emphasizes on one hand the sacredness of the individual personality and on the other the responsibility of that personality to God."

1937 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

May

- 1-2—FEDERATION OF COLLEGE CATHOLIC CLUBS—11th annual convention, Ohio Valley Province, Columbus, Ohio.
 20-22—CATHOLIC PRESS ASSOCIATION—annual convention, Rochester, N. Y.
 22-25—MILWAUKEE CATHOLIC ACTION CONFERENCE (Provinces of St. Paul, Dubuque, and Chicago), Milwaukee, Wis.
 24-25—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Denver, Colo. (Originally announced 25-26.)

June

- 14—CATHOLIC WOMEN'S LEAGUE OF CANADA—annual convention, Kingston, Ontario.
 14-18—CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—22nd annual convention, Chicago, Ill.
 15-16—NATIONAL CONFERENCE OF CATHOLIC THEATERS, Chicago Ill.
 16-18—NATIONAL BENEDICTINE EDUCATION ASSOCIATION, Lacey, Wash.
 16-19—CANADIAN NATIONAL EUCHARISTIC CONGRESS—in Quebec.
 20-27—INSTITUTE ON INDUSTRY, N. C. C. W., Washington, D. C.
 25-27—KAPPA GAMMA PI—Cincinnati, Ohio.
 Last week—CATHOLIC LAYMEN'S RETREAT ASSOCIATION—annual convention, San Francisco, Calif.

July

- 4-9—CATHOLIC DAUGHTERS OF AMERICA—supreme international convention, Bretton Woods, N. H.
 8-10—FEDERATION OF COLLEGE CATHOLIC CLUBS—national meeting, Denver, Colo.
 12—SUPREME COUNCIL OF THE LADIES' CATHOLIC BENEVOLENT ASSOCIATION—seventeenth convention, Atlantic City, N. J.
 20 (tentative)—LADIES' AUXILIARY, A. O. H.—biennial convention, Atlantic City, N. J.
 28—CENTENARY OF ARCHDIOCESE OF DUBUQUE.

August

- 2-7—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, New Orleans, La.

Note: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

- 14-18—NATIONAL CATHOLIC WOMEN'S UNION—annual convention, Hartford, Conn.
 15-21—KNIGHTS OF COLUMBUS—54th annual supreme convention, San Antonio, Tex.
 16-21—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, Buffalo, N. Y.
 17-20—CATHOLIC STUDENTS' MISSION CRUSADE—biennial convention, Cleveland, Ohio.
 DAUGHTERS OF ISABELLA, NATIONAL CIRCLE—biennial meeting, Detroit, Mich. (Date not set)
 WOMEN'S CATHOLIC ORDER OF FORESTERS—annual convention. (Date not set)
 29-Sept. 1—NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND SOCIETY OF ST. VINCENT DE PAUL—annual conventions, St. Paul, Minn.
 30-Sept. 4—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, Chicago, Ill.

September

- 21-22—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Indianapolis, Ind.
 26-29—NATIONAL COUNCIL OF CATHOLIC WOMEN—annual convention, Washington, D. C.
 CENTENARY, DIOCESE OF NASHVILLE.

October

- 9-12—NATIONAL CONFRATERNITY OF CHRISTIAN DOCTRINE—fourth national catechetical congress, St. Louis, Mo.
 25-26—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Davenport, Iowa.

November

- 7-10—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—fifteenth annual convention, Richmond, Va.

December

- 6-7—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Hartford, Conn.
 29-30—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—annual convention, New York, N. Y.
 29-31—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, Philadelphia, Pa.

In another resolution, opposition to the Harrison-Black-Fletcher Bill was vigorously voiced following criticism of its unfair features by the Most Rev. John B. Peterson, Bishop of Manchester, president general of the National Catholic Educational Association.

A wide variety of subjects were discussed in the formal addresses and in the papers read at the meetings of the various departments and sections during the three-day session of the convention.

Bishop Peterson was re-elected president general and the Rev. Richard L. Quinlan, supervisor of schools of the Archdiocese of Boston, was elected treasurer general of the association. The office of secretary general, occupied by Rev. Dr. George Johnson, director of the Department of Education, N. C. W. C., was not open for filling at this convention.

THE National Council of Catholic Women announces the following titles of the addresses scheduled for May in the "Youth Broadcasts" by Miss Anne Sarachon Hooley, chairman of the N. C. C. W.'s National Youth Committee: May 1—"Reading, Its Joys and Its Demands"; May 8—"Music, Poetry, Drama, Crafts in Group Work"; May 15—"Vocational Guidance"; May 22—"Report of International Youth Meeting"; May 29—"Professions for Girls."

Miss Hooley's radio talks, which began on March 6, are broadcast every Saturday from 11:00 to 11:15 a. m. (Eastern Standard Time) for 16 weeks over the red network of the National Broadcasting Company.

POPE PIUS XI'S LIVING TESTAMENT *to the* WORKER

A BRIEF review of some salient features of the "Reconstructing the Social Order" Encyclical, the sixth anniversary of the issuance of which will be observed throughout the country during the month of May by fitting commemorative exercises.

By The Editor

IN THESE days of social unrest and economic change, it becomes the duty of every adult worker to familiarize himself with the causes responsible for our changing society and the right attitude and action to be assumed in seeking a solution of present-day difficulties. For the Catholic, there is but one source of dependable information and safe counsel and guidance in this situation. That source is Catholic social teaching as expounded by those duly chosen to exercise the teaching authority of the Church in matters not only of Faith but of morals; and certainly the matter of the welfare of the worker is a profound moral as well as a serious social and economic problem. Fortunately, today's wise interpreter of the mind of the Church, not only in the spiritual order, but in the social, moral and economic sphere, is our gloriously reigning Pope Pius XI, Supreme Pontiff, Servant of the Servants of God, ruler of a spiritual kingdom that embraces 350,000,000 of the faithful. Like his illustrious predecessor, Pope Leo XIII, Pope Pius XI has taught both his own children and those outside the fold largely through Papal Encyclicals.

For some Catholics, the word "encyclical" has a formidable sound. Many do not understand that an encyclical is a letter, statement or pronouncement addressed to the whole Church, issued by the Pope whenever he sees the necessity for doing so. A papal encyclical finds somewhat of a counterpart in civil and political life in the message of the President of the United States pointing out the "state of the Union" and setting forth recommendations for remedial action through legislation or otherwise.

IN MAY, 1931, Pope Pius XI, examining the state of world society from the vantage point of the Holy See, and like Pope Leo XIII, concerning himself with the condition of the working people, whose welfare has always been foremost in his mind, decided to add to his previously issued encyclicals on social reform (particularly those on "Christian Marriage" and "Chris-

tian Education of Youth") another encyclical on "Reconstructing the Social Order."

The matters discussed in that epoch-making pronouncement six years ago are the identical problems which are today bothering the working people, their employers, and their leaders in the United States and throughout the world.

Not all of us, however, realize how valiantly this fearless and far-seeing Pontiff, in the encyclical in question—amplified in many respects in his recently-issued "Atheistic Communism" Encyclical—championed the cause of social justice for the worker: his right to a living wage; to reasonable working hours; to security of employment; to insurance against the hazards of sickness, accident and old age.

FEW Catholic citizens of our country would admit to ignorance of the main provisions of the Constitution of the United States and of their rights under it. Yet it is to be feared that many Catholics are unfamiliar with Pope Pius XI's great labor magna carta written in the interests of and defining the rights and duties of working citizens—not simply those of one country but of the world.

It was Pope Pius XI who in his "Reconstructing the Social Order" Encyclical, pointed out that men were being used simply as machines in an age of technocracy to be inconsiderately cast aside when worn out from high pressure employment; that there was something in the dignity of man, created in God's own image and likeness, which required different treatment. It was Pope Pius XI who in this ringing challenge told defenseless working men, hitherto dependent upon the unjust treatment of modern capitalism, to organize, to form trade unions of the kind most needed, in order to secure the rights to which their God-given nature entitles them. It was Pope Pius XI who insisted upon a wage contract that would conform to the requirements of a decent and Christian family life. It was Pope Pius XI who said that the almost always indigent and

worried worker who aided in piling up vast material profits for his employer was entitled to a just share of the earnings of industry—a share which would enable him to give his family reasonable comforts, the advantages of education for his children, and the opportunity for some degree of present recreation and future security.

POPE PIUS XI's plea was for action that would insure that "at least in future only a just share of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the working men." "The purpose is not," said the Pontiff, "that these became slack at their work—for man is born to labor as the bird to fly—but that by thrift they may increase their possessions and by the prudent management of the same, may be enabled to bear the family burden with greater ease and security, being freed from the hand-to-mouth uncertainty which is the lot of the proletarian."

Many other matters were discussed by Pope Pius XI in the "Reconstructing the Social Order" Encyclical which can be but briefly referred to here. The Pontiff stated that "the aims of social legislation must be the reestablishment of vocational groups" where as in the guilds of the Middle Ages, the interests not of employers or workers as such, but of the whole group, must predominate. Trade unions with that object must be everywhere encouraged, he said.

The Supreme Pontiff denounced the accumulation of wealth in the hands of a few who, because they hold and control money, stifle free competition and bring about an economic dictatorship which has left our whole economic life "hard, cruel and relentless in a ghastly measure."

Pope Pius XI denounced Communism as a disastrous mirage, stating: "No one can be at the same time a sincere Catholic and a true Socialist." To what extent

the advocates of socialism may mislead "even the elect" is convincingly told in his recent "Atheistic Communism" Encyclical—another proof of his never failing concern for the worker and the cause of social justice.

Thus the Holy Father concludes that the solution of our present social and economic ills lies above all in the fields of religion and of morals. The solution requires, His Holiness states "a sincere return to the teachings of the Gospel." How that return may be made is forcefully reiterated in the encyclicals referred to—and in his other recent pronouncements—"The Church in Germany," and "To the Hierarchy of Mexico."

As a teacher of all mankind, Pope Pius XI has won the respect of the world. To what extent is this universal admiration and devotion reflected by Catholics themselves? Should not we, taking example from this venerable Pontiff who, despite his painful and long drawn out illness, has had the courage to pursue his exalted mission as teacher of the faithful, be foremost in the ranks of those militant but informed persons upon whom he has placed his dependence for accomplishing the right reform of our present social order?

POPE PIUS XI, in his social reform encyclicals, has given the Catholic cure for the ills which today afflict society in the United States and throughout the world. The extent to which Christian principles shall be recognized and applied in our American economic life depends to a large extent upon the individual interest of Catholics and particularly upon their organized activity.

The month of May, set aside for a nation-wide commemoration of the teachings of His Holiness, Pope Pius XI, offers every Catholic the opportunity to do his or her part in informing the life of America with right fundamental principles of religion and morality, particularly in the matter of social justice.

CHURCH in SPAIN DEFENDED in RADIO ADDRESS

REPLYING to statements made by radio speakers over stations of the National Broadcasting Company network, William F. Montavon, director of the National Catholic Welfare Conference Legal Department, on April 15 by invitation of the National Broadcasting Company came to the defense of the Church in Spain. "If unhappy Spain today is the battlefield for a little world war," said Mr. Montavon, "responsibility lies not primarily on the Catholic people of Spain. Read the minutes of the Seventh World Congress of the Communist International. It reveals where lies the major responsibility."

Showing how, in every crisis, the Catholics of Spain

have championed the orderly processes of constitutional democracy in Spain, Mr. Montavon demanded: "Where is the so-called friend of Spanish democracy who can show a record as consistent as the record of the Catholics in Spain in support of true democracy?"

THE advocates of two irreconcilable ideologies are there arrayed against each other in a war of extermination. Inevitably, the people of Spain are the victims.

"Spain is indeed a sick nation. She suffers from a multitude of maladies. Some are of long standing. Some date only from the birthday of (Turn to page 27)

A COOPERATIVE STUDY

of the QUADRAGESIMO ANNO ENCYCLICAL

AN unusual cooperative project in a highly important field of adult education is described in the accompanying article. By collaborating in the conduct of a most successful social study institute, the faculty of St. John's University, Collegeville, Minn., and the Minnesota branch of the Catholic Central Verein of America have worked out a unique but highly effective plan for the study of the famous labor encyclical of His Holiness, Pope Pius XI. A member of the staff of the College of St. Thomas, St. Paul, Minn., gives in the following paragraphs some most interesting information with regard to the program and results of this experiment, which, it is to be hoped, will be studied and duplicated in other Catholic educational centers.

By Dr. John Giesen

WITH the publication of *Quadragesimo Anno*, Catholics all over the world were once more reminded in strong and powerful language that their Church has a definite and thorough-going program of social reconstruction. One would expect the echoes of this authoritative reminder to have been loudest in the halls of our Catholic institutions of learning and education of which we have a rather impressive number in the United States of America. Such, however, has not always been the case. It is, therefore, refreshing and encouraging to be able to report and explain a genuine contribution to social Catholicism that could well serve as a model not only for those institutions which have not as yet organized a real study of Pope Pius XI's great labor encyclical but also for those schools where its study is being but casually attempted. The cooperative project with which this article deals is that carried on by the faculty of St. John's University, Collegeville, Minn., and the Minnesota branch of the Catholic Central Verein of America.

It is perhaps significant that the social institute alluded to should have developed at St. John's Abbey, the cradle and center of the liturgical movement in America. The interrelationship between the liturgical movement and Catholic Action is even today not sufficiently appreciated. It is, I am afraid, not a healthy sign that "Catholic Action," particularly "Catholic Social Action," seems to be growing ahead of the liturgical movement.

THE entire program of Christian social reconstruction—the ultimate goal of all Catholic Action—is based fundamentally on the doctrine of the Mystical Body of Christ, and the liturgy of the Church is the principal manifestation and vital expression of that Mystical Body. This we find already clearly expressed by Pius X in *Motu proprio*: "Filled as we are with a most ardent desire to see the true Christian spirit

flourish again in every respect and be preserved by all the faithful, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church."

EQUALLY significant is the fact that the Institute for Social Study is being sponsored by the Central Verein, pioneer Catholic social action agency in the United States. Popular education in the social question is one of the programs which this organization has most consistently and effectively carried on over a period of many years. As early as 1909 the Central Verein conducted social study courses in various cities of the United States. Its Central Bureau at St. Louis combines, in the words of Archbishop Glennon, "at once a publishing house, a school of Catholic sociology, a center of propaganda and a bureau of exchange for the many Catholic social activities, seeking to serve the workman in the city, the farmer in the country, and to make for the one and the other their Christian home life possible and comfortable. . . ."

The idea of the Social Institute has its origin in the minds of the editors of *The Wanderer*, Joseph Matt, K.S.G., and his son, Alphonse J. Matt. Realizing the urgent need for well trained leaders in our Catholic lay organizations, particularly the need for qualified workers in the field of Catholic social action, they approached the Right Reverend Abbot, of St. John's Abbey, on this matter and found him most receptive and willing to collaborate. A working agreement was soon reached by which the Minnesota branch of the Central Verein would select a number of promising young men from among its membership for participation in the Social Institute and reimburse St. John's

University, in a small way, for the lodging of the delegates, while St. John's would provide, free of charge, the faculty as well as the necessary materials such as, for instance, mimeographed outlines, reference materials, and so on. At its annual convention in September, 1934, the Minnesota branch of the Central Verein ratified the agreement and voted the necessary funds for the participation of its delegates in the institute. Dom Virgil Michel, dean of the College of St. John's, long active in the promotion of the liturgical movement and social reconstruction, was appointed director of the institute.

THE first week-end conference took place on January 12 and 13, 1935. Up to the present, twenty-two week-end conferences have been completed, while two more remain to round out the proposed program of the institute. Each monthly conference begins Saturday noon, closes Sunday evening, and consists of four or sometimes five lectures with open discussions by the delegates, a spiritual lecture on Saturday evening, and a business meeting of the delegates. The latter is given over to discussion of ways and means of bringing the ideas of the institute home to the respective societies of the attending delegates.

Perhaps the best way to gain an insight into the method and scope of the institute would be to give here the programs of several week-ends.

First week-end conference:

- I. The Present Need of Catholic Leadership.
- II. Basic Ideas of the Central Verein.
- III. Spiritual: The Liturgy of the Church and Social Reconstruction.
- IV. The Spirit of Modern Civilization and Its Needs.
- V. Modern Individualism and Its Social Effects.
- VI. Catholic Action, Its Nature and Meaning.

Fourth week-end conference:

- I. Ownership: Historical Survey.
- II. Man's Right to Private Ownership.
- III. Spiritual: The Obligation Imposed by Confirmation.
- IV. Purpose and Duty of Ownership.
- V. Ownership Developments in the United States.
- VI. Ownership and Corporations.

Eighth week-end conference:

- I. Socialism and Quadragesimo Anno.
- II. Cultural: Modern Culture.
- III. Spiritual: The Mystical Body and Catholic Action.
- IV. Labor Unions and Quadragesimo Anno.
- V. Distributism.

Seventeenth week-end conference:

- I. Growth of Cooperatives in Europe.
- II. Cooperative Movement in Sweden.
- III. Spiritual: Cooperative Nature of the Offertory.
- IV. Positive Principles of Cooperatives.
Negative Principles of Cooperatives.
- V. Educational Preparation for Cooperatives.

The manner in which the conferences are conducted requires some comment. Every session begins with an informal lecture of not more than twenty-five minutes

duration. Sometimes, when the nature of the subject makes it advisable, there are two (shorter) talks representing opposing points of view. The majority of the lectures are given by faculty members of St. John's University; for technical and practical topics, such as credit unions, cooperatives, money, etc., the services of experts in the particular field are often obtained. Such eminent men as F. P. Kenkel, director of the Central Bureau of the Central Verein; Christopher Hollis, the learned English economist; and Peter Maurin, of the *Catholic Worker*, have participated in the institute.

Each lecture is followed by a lengthy open discussion led by either the director or some one appointed by him before hand. In the beginning only few delegates used to participate in these discussions, but gradually the number increased until by now practically all delegates take an active part in these deliberations.

The delegates are selected from among the younger members of our societies. A few of them are academically trained, but the majority are farmers, clerks and workingmen. Realizing that mere imparting of knowledge does not produce articulate leaders, ample provision for self-expression is provided. Beside the general discussions already mentioned, all delegates prepare small papers on topics related to the subjects under discussion and present them to their fellow delegates who discuss and analyze them. Of late, surveys of one kind or other have been conducted by delegates in their respective societies and communities, and, in some instances, parish credit unions have been established as the direct result of the activity of the members of the institute.

FROM the sample programs given herewith, the reader can readily see the conferences are conducted in the spirit of a retreat. The spiritual lecture on Saturday evening, attendance at Mass and Holy Communion in a body, participation in Benediction and Complines (all conducted in true liturgical manner so characteristic of the Benedictine order) cannot fail to kindle in the hearts of the delegates a holy zeal for the lay apostolate of Catholic Action.

To state here that the operation of the Social Institute requires an enormous amount of work on the part of the faculty of St. John's University would be indulging in platitudes. Virtue has its own reward. Already the institute is bearing fruit and is stimulating others to activity. Conferences on "Quadragesimo Anno" and "The Christian Family" have been and are being conducted in various localities in conjunction with the institute. His Excellency, Bishop Busch, of St. Cloud has incorporated the Social Institute in his extraordinary program of Catholic Action, and other agencies and institutions are utilizing the official outlines and other materials of the institute in study clubs and discussion groups.

FEDERAL AID *for* PUBLIC SCHOOLS

THE Harrison-Black-Fletcher Education Bill, providing for an ultimate appropriation of \$300,000,000, briefly discussed in CATHOLIC ACTION last month, has met with unfavorable consideration on the floors of Congress and in committee, mainly as a result of N.C.W.C. exposure of its weaknesses and the discriminatory character of its provisions. The criticism made of the bill by the Most Rev. John B. Peterson, Bishop of Manchester, and episcopal chairman of the N.C.W.C. Department of Education, at the Louisville meeting of the National Catholic Educational Association and the statements advanced in opposition to it before the Committee on Education of the House of Representatives by the Very Rev. Msgr. Michael J. Ready, general secretary, N.C.W.C., and by Rev. Dr. George Johnson, director of the N.C.W.C. Department of Education and secretary general of the N.C.E.A., are summarized herewith by the director of the N.C.W.C. Legal Department.

By William F. Montavon, K.S.G.

THE Harrison-Black-Fletcher bill, in the House of Representatives known as H. R. 5962, is the latest in a long procession of legislative proposals promoted in Congress by the National Education Association to open the doors of the United States Treasury to the tax-supported schools in the states. In this bill the proponents of a federalized monopoly of the public educational institutions are bolder than they have been in the past. They would have the Federal Government give grants-in-aid to the states with a minimum of federal supervision over the manner in which the additional funds would be used and do not define the precise purpose to be achieved by this federal generosity.

One thing stands out in the bill. The proponents seek through the enactment of this bill to make available a device through which any state or local authority, that might desire to improve its educational system by eliminating extravagance in the use of school funds, would be prevented from doing this. To be eligible for a federal grant under this bill, a state must pledge its legislature never to reduce the amount of taxpayers' money available for public schools prior to the enactment of the bill. That coupled with a pledge that the minimum duration of the school year will never be less than 160 days are the only guarantees required for eligibility to share in the benefits of the bill.

AT OPEN hearings before the Committees on Education in the Senate and House of Representatives the public support came from school teachers, members of the National Education Association, who see in the bill a device for stabilizing the revenues provided by states and local communities for their public

schools at a level at least as high as the present. For future increases they would have recourse to the federal treasury.

Naturally representatives of the National Catholic Welfare Conference, and the National Catholic Educational Association went before the Congressional Committees to make known once more the Catholic point of view in matters affecting education.

SPEAKING before the National Catholic Educational Association meeting at Louisville in annual convention, the Most Reverend John B. Peterson, Episcopal Chairman of the National Catholic Welfare Conference Department of Education, criticised the bill as offering "no constructive program of school improvement."

"In spite of the growing conviction that public education has failed to solve our national problems," declared Bishop Peterson, "we continually hear the all but superstitious reliance upon it to cure our every ill."

This bill would provide "one hundred millions from the pockets of our over-taxed people next year; three hundred millions annually five years from now. Ten of our richest states where educational standards are highest will receive nearly half the entire grant. The thirty-eight others, which surely need it more, and should be first of all assisted, will divide what is left. It looks like pork-barrel for the educational politician."

Before the Committee on Education, the Very Reverend Monsignor Michael J. Ready, general secretary, speaking for the Administrative Board of the National Catholic Welfare Conference, stated the Catholic attitude: "The bill has no provision guaranteeing that funds received by a state will be used effec-

tively 'for the improvement' of the schools. The making available of additional funds will not of itself guarantee the improvement of the schools. The bill does not define any defects calling for improvement. Such defects probably exist and they may be many and urgent. The bill makes no provision for the examination of the schools or for any procedure to discover what are these defects and to point the way in which improvement is to proceed. State legislatures are given blanket authority to build swimming pools, golf courses, football stadia, dormitories, and to operate free cafeterias, as well as to provide new and better school facilities and higher salaries for underpaid teachers and superintendents. Almost anything is conceivable under the phrase 'for improvement of their public schools.'

"IF WASTE in the use of tax money is to be prevented, the purpose for which such money is to be appropriated needs to be more clearly stated by the Congress at the time it makes the appropriation. Especially is this true in the present instance, since the bill you are considering proposes to set a distinct precedent for our Federal Government."

Continuing, Monsignor Ready stated the case of the parochial school: "We call particularly to the attention of the committee the following facts. In every state there are numerous schools organized and operated by voluntary associations of citizens exercising a right which the family has in American law to direct the education of its child. Among these schools are a large number of parochial schools. These schools render a service that is truly public. The associations contributing to their support carry an important part of the cost of education in the communities where they are located.

"CHILDREN attending these schools satisfy every local government requirement with regard to graded curriculum, quality of instruction and school attendance. These schools, in addition to religious training, embody in their curricula all the matter required for an officially approved school. The necessity for these schools arises not out of any opposition on the part of parents to the public school for they support such schools through taxation equally with other citizens. These parents have a conscientious objection to having their children trained in a school from which religious teaching is by custom excluded. This conscientious attitude is protected by law and custom everywhere in the United States. To discriminate against a child for the reason of his attendance at such a school would violate the best traditions of our country. Indeed, there is apparent need that schools from which religious training is not excluded receive even more generous support than they have received, and

the demand for such added support becomes more urgent at this time when the standards and principles that are the foundation stones of our culture are not free from attack.

"That it is not the intention of the bill to discriminate against these schools seems clear from the fact that the allotment of federal funds is to be based on total population of school age and not on total enrollment in schools of a particular type. To preserve this intention and to safeguard against discrimination in the use of federal funds we ask that Section 10 of the bill define the terms 'public education,' 'public school,' and 'population group' as used in Section 3. . . .

"The bill should be amended to stipulate definitely that the benefits of the act extend to all school children in schools fulfilling the requirements of compulsory education."

Rev. Dr. George Johnson, director of the National Catholic Welfare Conference Department of Education, speaking for the National Catholic Educational Association, declared that the enactment of this bill "would postpone much-needed reform."

"AFTER all, it is the children and young people of the nation in whom we have a vital interest and not those engaged in the profession of education. . . . Simply giving educators federal money to spend, with no guidance save their own discretion, promises little in the way of making them better instruments for the formation of the minds and hearts of our children and young people."

Asked by a member of the committee if he would support the bill if it is amended to make parochial schools eligible for aid, Dr. Johnson unhesitatingly replied that he would not support it.

"Patiently and at great sacrifice," Dr. Johnson told the committee, "Catholic parents have endured double taxation for education and have made little protest. . . . They would be required by this bill to pay additional taxes to the Federal Government in order that other people's children receive benefits of which their children are deprived.

"If federal money is to be given to education, then let us make assurance doubly sure that the nation as a whole and not one interested group of citizens will be the beneficiary."

Thus effectively, with courage, intelligence and patriotism, was the best interest of education defended. What support a companion bill had developed in the Senate has withered away and the Committee on Education by a substantial majority vote has directed its chairman to submit an unfavorable report on the bill to the House of Representatives. Thus the danger of a monopoly in education under a system that excludes religious training has once more been averted.

COMMUNISM'S FALSE CLAIMS EXPOSED

In Holy Father's Fearless Encyclical Pronouncement

FOR the benefit of those readers of CATHOLIC ACTION who will wish to discuss publicly or otherwise during May the encyclical teachings of His Holiness, Pope Pius XI, we present herewith a series of excerpts from the Supreme Pontiff's recently issued encyclical on "Atheistic Communism." These excerpts, selected by a staff member of the N. C. W. C. Social Action Department, will, it is hoped, encourage the reading and study of the complete document and move officers of Catholic organizations to circulate locally large numbers of the encyclical among both Catholics and non-Catholics alike.

"Catholic Action must organize on a large scale," says our Holy Father, "to disseminate knowledge of the funda-

mental principles on which, according to the Pontifical documents, a Christian Social Order must build." This may be done, the Holy Father states, through study circles, conferences, lecture courses and various other activities. Concluding his encyclical, His Holiness makes an urgent appeal to his children everywhere, "to every religious and lay organization in the Church," for that union of thought, prayer and action so necessary to the success of this world-wide struggle against the enemies of religion and true Christian justice.

The paragraph numbers appearing below correspond to those of the N. C. W. C. printing of the Vatican Press English Translation of the encyclical.

II—AN ANALYSIS OF COMMUNISM

8. The Communism of today . . . conceals in itself a false messianic idea.

9. . . . According to its doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society.

In such a doctrine . . . there is no room for the idea of God; . . . no difference between matter and spirit, between soul and body; . . . neither survival of the soul after death nor . . . hope in a future life.

. . . . They (the Communists) endeavor to sharpen the antagonisms which arise between the various classes of society. . . . The class-struggle with its consequent violent hate and destruction takes on the aspects of a crusade. . . .

10. Communism . . . strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cog-wheel in the Communist system. . . .

11. . . . Such a doctrine . . . makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond . . . that is not subject to the whim of the individual or of the collectivity. . . . The notion of an indissoluble marriage-tie is scouted. . . . The care of home and children . . . devolves upon the collectivity. . . .

12. . . . Communism recognizes in the collectivity the right, or rather, unlimited discretion, to draft indi-

viduals for the labor of the collectivity with no regard for their personal welfare. . . . Morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. . . .

13. When all men have finally acquired the collectivist mentality . . . the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and will "wither away." . . .

Its Spread Explained

15. . . . How is it . . . that such a system could spread so rapidly in all parts of the world? . . . By pretending to desire only the betterment of the condition of the working classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objectives entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis. . . .

16. If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. . . .

17. There is another explanation. . . . A propaganda so truly diabolical, that the world has perhaps never witnessed its like before, . . . is directed from one common center . . . is shrewdly adapted to the varying conditions of diverse peoples, . . . has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers, . . . makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. . . .

18. A third powerful factor . . . is the conspiracy of silence on the part

of a large section of the non-Catholic press of the world. . . .

Sad Consequences

19. . . . Where Communism has been able to assert its power . . . it has striven . . . to destroy Christian civilization and the Christian religion. . . .

20. Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effect, as witness Our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. . . .

21. Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. . . .

23. But the law of nature and its Author cannot be flouted with impunity. . . . In Russia . . . not even, in spite of slavery imposed on millions of men, has Communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility. . . . Terrorism is the only possible substitute. . . .

Fatherly Concern for Oppressed Russians

24. In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection.

III—DOCTRINE OF THE CHURCH IN CONTRAST

God the Supreme Reality

26. Above all other reality there exists one Supreme Being: God, the omnipotent Creator . . . the all-wise and just Judge. . . .

Man and Family According to Reason and Faith

27. . . . Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. . . . God alone

is his last end, in this life and the next. . . . He has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28. Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. . . .

Nature of Society

29. . . . Society is a natural means which man can and must use to reach his destined end. Society is for man and not vice versa. This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. . . . It is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. . . .

30. Man cannot be exempted from his divinely imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, . . . Nor can society systematically void these rights by making their use impossible. . . .

32. . . . The means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. . . . All the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces.

33. . . . Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of . . . divine and human rights. . . .

Beauty of Church Doctrine

34. . . . Authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior. . . . Even in the sphere of social-economic

nomics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles. . . .

35. . . . Outstanding statesmen have asserted . . . they have found nothing sounder than the principles expounded in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. . . . The Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers.

Alleged Conflict Between Doctrine and Practice

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, . . . It was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. . . . With it she potently contributed to the abolition of slavery. . . .

37. . . . Under her influence arose prodigious charitable organizations, great guilds of artisans and workmen of every type. These guilds, ridiculed as "medieval" by the liberalism of the last century, are today claiming the admiration of our contemporaries in many countries who are endeavoring to revive them in some modern form. And when other systems hindered her work and raised obstacles to the salutary influence of the Church, she was never done warning them of their error. . . .

38. . . . There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes. . . .

IV.—DEFENSIVE AND CONSTRUCTIVE PROGRAM

Urgent Need for Action

40. . . . As a father in the midst of his family, We should like to speak quite intimately of those duties which the great struggle of our day imposes on all the children of the Church. . . .

Renewal of Christian Life

41. . . . The fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth. . . .

44. And here We wish . . . to insist more particularly on two teachings of Our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. . . .

46. . . . We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief organizations, which are perseveringly practicing the spiritual and corporal works of mercy. . . .

47. But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also . . . is not a vital thing in daily life. . . .

49. But . . . a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is . . . only its empty name and hollow semblance. . . .

50. . . . We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. . . .

51. . . . Besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good . . . that is to say, each individual man in the dignity of his human personality is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order. . . .

52. . . . Social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*: ". . . These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not

a hindrance but is of singular help to virtue." . . .

54. . . . The reign of mutual collaboration between justice and charity in social-economic relations can only be achieved by a body of professional and interprofessional organizations, built on solidly Christian foundations. . . .

Social Study and Propaganda

55. . . . It is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church. . . . The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfilment of their manifold social duties. . . .

56. . . . In this renewal the Catholic Press can play a prominent part. . . .

Distrust of Communist Tactics

57. . . . Aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names . . . they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. . . . They carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. . . .

58. See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. . . .

Prayer and Penance

59. But "unless the Lord keep the city, he watcheth in vain that keepeth it." And so . . . We recommend . . . that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. . . .

V.—MINISTERS AND CO-WORKERS IN CATHOLIC SOCIAL ACTION

Priests

61. To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. . . .

62. . . . Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. . . .

Catholic Action

64. . . . We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. . . . Catholic Action is in effect a social apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. . . . This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

65. . . . Militant leaders of Catholic Action, thus properly prepared and armed, will be the first and immediate apostles of their fellow workmen. . . .

66. . . . Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

Need of Unity Among Catholics

71. To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. . . .

Invitation to All Believers

72. But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those—and they comprise the overwhelming majority of mankind—who still believe in God and pay Him homage may take a decisive part. . . .

Duties of the Christian State

74. . . . All diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. . . .

75. . . . The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. . . . However, measures taken by the State with this end in view ought to be of such a nature that they will really affect those who actually possess more than their share of capital resources, and who continue to accumulate them to the grievous detriment of others.

76. The State itself, mindful of its responsibility before God and society, should be a model of prudence and sobriety in the administration of the commonwealth. . . .

77. . . . The State must allow the Church full liberty to fulfill her divine and spiritual mission. . . .

78. Those who . . . fondly pretend to attain their objective with purely political or economic means are in the grip of a dangerous error. When religion is banished from the school, from education and from public life, . . . are we not fostering the materialism which is the fertile soil of Communism? . . .

CONCLUSION.—SAINT JOSEPH, MODEL AND PATRON

81. To hasten the advent of that "peace of Christ in the kingdom of Christ," so ardently desired by all, We place the vast campaign of the Church against world Communism under the standard of St. Joseph, her mighty Protector. . . . He won for himself the title of "The Just," serving thus as a living model of that Christian justice which should reign in social life. . . .

WE EXTEND Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion We have called this movement so dear to Our heart "a particularly providential assistance" in the work of the Church during these troublous times. Catholic Action is in effect a SOCIAL apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.—Pope Pius XI, in his "Atheistic Communism" Encyclical.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; **MOST REV. JOHN B. PETERSON**, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; **MOST REV. EDWIN V. O'HARA**, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; **MOST REV. FRANCIS C. KELLEY**, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; **MOST REV. SAMUEL A. STITCH**, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; **MOST REV. JOSEPH F. RUMMEL**, Archbishop of New Orleans, episcopal chairman of the Legal Department; **MOST REV. JOHN F. NOLL**, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; **MOST REV. JOHN MARK GANNON**, Bishop of Erie, episcopal chairman of the Press Department; **MOST REV. JOHN J. MITTY**, Archbishop of San Francisco; and **MOST REV. JOHN GREGORY MURRAY**, Archbishop of St. Paul.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; **MOST REV. EMMET M. WALSH**, Bishop of Charleston; **MOST REV. KARL J. ALTER**, Bishop of Toledo; **MOST REV. BERNARD J. SHEIL**, Auxiliary Bishop of Chicago; **MOST REV. JOHN A. DUFFY**, Bishop of Buffalo; **MOST REV. FRANCIS P. KEOUGH**, Bishop of Providence.

VERY REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Activities of N.C.W.C. Reviewed At Meeting of Administrative Board

THE Administrative Board of the National Catholic Welfare Conference met in Washington, D. C., April 28 and 29, 1937, and reviewed the work, which it directs, of the various departments and bureaus of the N. C. W. C. Among the members of the Administrative Board in attendance were:

The Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board; the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and chairman of the Department of Catholic Action Study; the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and chairman of the Legal Department; the Most Rev. John Gregory Murray, Archbishop of St. Paul and a member of the Standing Committee on Finance; the Most Rev. John B. Peterson, Bishop of Manchester, vice-chairman of the Administrative Board and chairman of the Department of Education; the Most Rev. John F. Noll, Bishop of Fort Wayne and chairman of the Department of Lay Organizations; the Most Rev. John Mark Gannon, Bishop of Erie and chairman of the Press Department; the Most Rev.

Edwin V. O'Hara, Bishop of Great Falls and chairman of the Department of Social Action; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa and treasurer of the Board.

The following Assistant Bishops of the Administrative Board attended: The Most Rev. Edward F. Hoban, Bishop of Rockford; the Most Rev. Karl J. Alter, Bishop of Toledo; the Most Rev. John A. Duffy, Bishop of Buffalo; the Most Rev. Francis P. Keough, Bishop of Providence; and the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago.

The Very Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., also was present.

Holy Father Congratulates N. C. W. C. On Publication of Pamphlets on Communism

IN a letter from His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, received at N. C. W. C. headquarters last month, His Holiness, Pope Pius XI, extends his congratulations to the Administrative Board, N. C. W. C., on the publication of the N. C. W. C. series of four pamphlets dealing with the subject of Communism. Cardinal Pacelli's letter, addressed to the Very Rev. Msgr. Michael J. Ready, general secretary, reads as follows:

"It gives me great pleasure to acquit the revered charge placed upon me by the Holy Father of expressing to you his grateful appreciation for the specially-bound copy of the pamphlets setting forth the Catholic teaching against Communism, which you presented to him recently through His Excellency, the Apostolic Delegate.

"His Holiness congratulates the National Catholic Welfare Conference on the publication of these studies against the threatening evil of the day as he sees in them a most effective way of making known to all the doctrine of the Church in the moral, social, and economic fields.

"As a token of his gratitude, the Holy Father sends to you and to the authors of these useful booklets his paternal Apostolic Benediction.

"I gladly avail myself of this occasion to add to the message of the August Pontiff my own heartfelt thanks for the copy which you sent to me, and I beg to express to the authors my sincere felicitations.

"With sentiments of esteem and respect, I am, Dear Monsignor,

"Devotedly yours in Christ,
"E. CARD. PACELLI."

The pamphlets included in the series are: "Why Catholics Condemn Communism," a compilation of pronouncements by Pope Pius XI made by a member of the N. C. W. C. staff; "A Cure for Communism," by the Rev. R. A. McGowan, assistant director of the N. C. W. C. Department of Social Action; "Study Outline on Communism," prepared by the N. C. W. C. Study Club Committee; and a "Bibliography on the Subject of Communism."

Haiti Archbishop Writes N. C. W. C. Director In Praise of "Insurrection in Spain" Pamphlet

THE degree, Doctor of Laws, will be conferred upon Miss Agnes G. Regan, executive secretary of the National Legal Department—William F. Montavon—highly praising Mr. Montavon's "Insurrection in Spain" pamphlet, recently published by the National Catholic Welfare Conference. The Archbishop's letter reads as follows:

"I am persuaded that your brochure will do great good and that opinion in America, misled by the use of the words 'loyalists, legal government, etc.,' usurped by

with the N. C. W. C.

the Communists and Anarchists, after reading the words of the Pope, will now be able to get a true insight into the situation in Spain. I thank you for sending this to me.

"Here in Haiti we are enjoying deep religious peace. Precisely because we are quite little, God loves us."

N. C. W. C. Social Action Department Chairman Helped Write First Minimum Wage Law

THE current widespread discussion stirred by the Supreme Court's recent upholding of the constitutionality of the State of Washington's minimum wage law has served to recall that a Catholic bishop played a large role in the drafting of the first minimum wage law and was the defendant in the first test of such legislation before the United States Supreme Court. The prelate is the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., and Episcopal Chairman of the Department of Social Action of the National Catholic Welfare Conference.

Bishop O'Hara, then a priest of the Archdiocese of Portland in Oregon, was legislative chairman of the Consumers' League of Oregon at the time he played a conspicuous part in the drafting of Oregon's minimum wage law, enacted in March, 1913. So prominent was Bishop O'Hara's leadership in this field that Governor West called upon him to serve as the chairman of the Industrial Welfare Commission of the state, which administered Oregon's law regulating the wages and hours of labor of women in industry. It was in this capacity that he was named defendant when a paper box manufacturer contested the law, and the case became known by its now famous name—*Stettler vs. O'Hara*. The Supreme Court of Oregon upheld that state's minimum wage law by a unanimous decision and its constitutionality was later upheld in the Supreme Court of the United States.

It is interesting to note that the Washington State minimum wage law, now held constitutional after the New York State and the District of Columbia minimum wage laws had been held unconstitutional, is patterned after and virtually identified with the Oregon law. The California State minimum wage law is also patterned after the Oregon law.

Bishop Duffy, Former Head of Syracuse Diocese, Installed as Seventh Ordinary of Buffalo Diocese

CATHOLIC ACTION extends its most respectful greetings and good wishes to the Most Rev. John A. Duffy, former Bishop of Syracuse and Assistant Bishop to the N. C. W. C. Administrative Board, who was installed on April 14 last as the seventh Bishop of Buffalo, succeeding the late Most Rev. William Turner, who died July 10, 1936.

Some two score members of the Hierarchy, with His Eminence, Patrick Cardinal Hayes, Archbishop of New York and Metropolitan of the Ecclesiastical Province of New York, officiating, assisted at the solemn ceremonies of installation. The Most Rev. Thomas J. Walsh, Bishop of Newark, was celebrant of the Solemn Pontifical Mass during the course of which Cardinal Hayes and Bishop Duffy spoke. Following the ceremony, the priests of the diocese tendered a dinner in honor of their newly-installed Ordinary and visiting prelates.

The clergy and laity of the venerable and important See of Buffalo are fortunate, indeed, in having as their chief shepherd a leader of Bishop Duffy's experience and exceptional abilities. That they recognize this fact is evident in the cordial welcome accorded him on his advent to the diocese.

Miss Regan Selected by Rosary College For Honorary Degree at 34th Commencement

THE degree, Doctor of Laws, will be conferred upon Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women and assistant director of the National Catholic School of Social Service, by Rosary College, River Forest, Ill., at its commencement exercises on June 7. The exercises will mark the thirty-fourth anniversary of the college.

Miss Regan is widely known for her activities on behalf of the organization of the laity throughout the United States. During her tenure of office with the National Council of Catholic Women, beginning June 1, 1920, that organization has expanded rapidly until today it has affiliated diocesan councils in 57 sees in the United States and a federated membership of some 2,500 national, state, and local societies of Catholic women.

In September, 1933, the Holy Father conferred upon Miss Regan the Cross, *Pro Ecclesia et Pontifice*.

N. C. W. C. Bureau Director to Report to International Christian Family Congress

ONE of the principal reports to be read at the International Congress on the Christian Family, to be held in Paris, June 25 to 27, is being prepared by the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section of the N. C. W. C. Department of Social Action, Washington, D. C. Dr. Schmiedeler's paper will discuss "Catholic Action and the Family."

The congress, which has been indorsed in the name of the Holy Father by the Most Rev. Guiseppe Pizzardo, secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, will be attended by delegates from many nations.

Among the topics to be discussed are conjugal morality, neo-malthusianism, eugenics, sex education, preparation for marriage, the education of public opinion, the family apostolate, and family liturgy. Prominent names appearing on the program are Father Gemelli, O.F.M., rector of the Catholic University of the Sacred Heart at Milan; Prof. Von Hildebrand, of the University of Vienna; the Rev. Renard, O.P., former dean of the Faculty of Law at Nancy; and Prof. Severino Aznar, of Spain.

Mrs. John Bell Hood, Jonestown, Miss., member of the National Board, N. C. C. W., will attend the meeting as representative of the Women's Council.

Holy Father Thanks Bishop Gannon For Message Praising Encyclical on Mexico

THE Most Rev. John Mark Gannon, Bishop of Erie and chairman of the Bishops' Committee on the Mexican Seminary, has received from His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, the following reply to a message which he sent to His Holiness, Pope Pius XI, congratulating the Holy Father on his recent Apostolic Letter on Mexico:

"Holy Father very thankful. Your message encourages. Seminary enterprise great success. Sends paternal Benediction to Your Excellency, cooperators, benefactors."

As stated in the April issue of CATHOLIC ACTION, the Bishops' Committee recently announced selection of a site near Las Vegas, N. Mex., for a seminary to be established for the purpose of training Mexican aspirants for the priesthood.

APPLICATION of WPA FUNDS

To Private Schools, Hospitals and in Community Projects

APPROPRIATIONS of federal funds to relieve unemployment are to continue for the fiscal year 1938. President Roosevelt has submitted his budget message to Congress estimating the amount needed for work relief projects to be \$1,500,000,000. This is the smallest appropriation since the Federal Government undertook the task of providing relief. It will, it is assumed, be administered according to the present policy of providing work for employables, leaving to the states the responsibility of providing direct relief to those who, for one reason or another, are unemployable.

Several attempts have been made lately to have the Administration approve applications for a part of these funds for projects which would furnish work to needy persons in the repair and reconditioning of privately owned property dedicated to and used in community service. Hospitals and schools serve definite needs in every community. Many of these that are privately owned are dedicated to and used in a community service. The former may benefit from federal funds by borrowing from the Public Works Administration under the authority granted to it by the National Industrial Recovery Act.

Catholics in a number of communities in this country have set up schools as well as hospitals which render a valuable public service and at the same time save the taxpayers of the country a substantial amount annually.

The selection of projects on which Works Progress Administration funds are expended is generally left to the states and local communities within the limits set down by Congress in the Appropriation Act. The Emergency Relief Appropriation Act of 1936 specifies that the appropriations shall be available for public projects, federal and non-federal and limits the amount within which the Administrator must confine expenditures for each class. Assistance for educational, professional and clerical persons is limited to \$85,500,000 and a similar amount to "women's projects." The former has been used largely to pay teachers' salaries on rural and adult education projects. While the latter is dispensed on projects peculiarly adopted to work for women, such as sewing and the like.

By
Eugene J. Butler
Assistant Director, N.C.W.C.
Legal Department

Privately owned hospitals and schools dedicated to and used in a community service have been declared ineligible to participate in work relief funds due to a technical ruling of the Comptroller General, whose duty it is to pre-audit all expenditures of the Federal Govern-

ment. A "public project," as the term is used in the Emergency Relief Appropriation Act, he has ruled, is one in which title to the property is held by a public body and consequently work relief money can not be expended on property, title to which is privately owned, regardless of the use to which the property is put.

Instances have arisen where the painting of a hospital or repairs needed in and about a school experiencing financial difficulties during the depression years would have placed a number of men at useful work. The projects were endorsed by the local labor organizations and received wide public support. Relief authorities both state and national were sympathetic, but were frustrated by the narrow ruling of the Comptroller General.

THE real purpose of Work Relief Appropriations has been repeatedly stated by President Roosevelt "to put men to work on permanently useful social projects." Congress has given to him an almost free hand in determining what projects are "permanently useful social projects," but Congress has left to the Comptroller General a veto over which there is no appeal save to Congress itself. If, what would seem to be the intent of Congress and the President is to be carried out, the new Appropriation Act must contain different language or the same objection will be met in the future.

Congressmen and senators are giving this matter serious thought. The alarmists among them are fearful lest a demand be made for Works Progress Administration funds to provide work relief projects on all types of private property, but those who are favoring the proposal contend the authority should be limited to privately owned charitable and educational organizations rendering a public service and not run for profit. Repair and reconditioning of these properties, they say, are "permanently useful social projects."

N.C.W.C. Executives Join in Child Welfare Conference

THE Very Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., together with some of the most distinguished Catholic figures in the field of social welfare participated in the discussion of the relationships between private and public child welfare agencies held in Washington, D. C., April 9 and 10, 1937, under the auspices of the Children's Bureau, United States Department of Labor.

Among the 50 or more leaders participating were, in addition to Monsignor Ready, the Rt. Rev. Msgr. R. Marcellus Wagner, director of Catholic Charities of the Archdiocese of Cincinnati; the Rt. Rev. Msgr. John O'Grady, dean of the School of Social Work at the Catholic University of America; the Rt. Rev. Msgr. Thomas J. O'Dwyer, director of Catholic Charities of the Archdiocese of Los Angeles; the Rev. Bryan J. McEntegart, director, Division of Children, Catholic Charities of the Archdiocese of New York; the Rev. Dr. Ralph D. Glover, executive director of the Associated Catholic Charities of the Diocese of Newark and chairman of the Committee on Policies and Resolutions of the Diocesan directors of Charities in the United States;

the Rev. Edwin L. Leonard, director of Catholic Charities of the Archdiocese of Baltimore; the Rev. Leo A. Geary, associate director of Catholic Charities of the Diocese of Buffalo; Miss Jane M. Hoey, director of Public Assistance, Social Security Board; William F. Montavon, director of the Legal Department, N. C. W. C.; Miss Rose McHugh of the Public Assistance Section of the Social Security Board; Miss Winifred A. Keneran, director of the Division of Child Guardianship, Massachusetts Department of Public Welfare; Miss Katharine E. Griffith, executive secretary, Diocesan Bureau of Social Service, Hartford; Miss Florence M. Mason, assistant director of Catholic Charities of the Diocese of Cleveland; Miss M. Luella Sauer, executive secretary, Conference of Catholic Charities, Pittsburgh.

The discussion was based on the following premises:

A comprehensive program of child welfare, in which public and private agencies participate; fullest opportunity for development of private agencies; adequate community provision for family relief and service; and facilities for home conservation, child protection, and appropriate forms of care for all children in need.

CAMPAIGNING *for* ECONOMIC JUSTICE

A Brief Statement of the Aims and Purposes of the Catholic Conference on Industrial Problems

By LINNA E. BRESETTE

ONE of the paramount interests of the N.C.W.C. Social Action Department is the interpretation and spread of Catholic social teaching on industry. With this aim in view, the department organized and helps conduct the work of the Catholic Conference on Industrial Problems which, since its formation in 1922, has held from coast to coast more than sixty two-day meetings of employers, labor, government officials, economists and exponents of Catholic social teaching.

So far this year the C.C.I.P. has held, under the auspices of the respective Ordinaries, regional meetings in Rochester, New York; Des Moines, Iowa; and Fresno, California. On May 24-25, a regional meeting of the C.C.I.P. will be held in Denver, Colorado, under the auspices of the Most Rev. Urban J. Vehr, Bishop of Denver. This meeting will be the eighth held in Denver since the organization of the C.C.I.P. Other regional meetings of the Conference scheduled for 1937 will be held in Indianapolis, Indiana;avenport, Iowa; Providence, Rhode Island; and Hartford, Connecticut.—*The Editor.*

THE Catholic Conference on Industrial Problems has for its main objective the diffusion of Catholic social teaching and its application to American industrial life.

The great interest manifested in its programs has been evidenced by the large attendance at its many conferences and the ever growing circle of persons who participate in the discussions and have identified themselves with its work.

It has had a part in organizing Catholic social thought and focusing attention on the principles of the great encyclicals, *Rerum Novarum* and *Quadragesimo Anno*, as they apply to problems of industry.

Through its conferences and its literature, it has sought to make Catholics conscious of that great heritage which is theirs of social principles and to point the way to a road that capital and labor might travel together, each cognizant of the rights of the other.

The Catholic Conference on Industrial Problems has become a movement of considerable social significance. By virtue of its activities, it has assumed a place for itself as a guiding influence and powerful force. It is most significant that its leaders are recognized as exponents of Catholic social thought who have long been identified with movements to improve conditions of the workers and to promote social justice and point the way to a new social order.

The Conference has seen that inadequate wages and bad conditions of work give rise to much social unrest, and that beneath the social unrest is a demand for social justice.

It has brought out for open discussion many injustices practiced today. It has helped to dissipate the philosophy of "laissez faire" by the enunciation of Catholic social principles which have contributed substantially toward the clarification of many problems which have come up for discussion. It has undoubtedly had a large part in bringing about a new and enlightened public opinion.

THAT it is able to promote its program so effectively throughout the many dioceses of the country, is proof that it is meeting with more than mere approval on the part of the members of the Hierarchy who have so generously supported and sponsored its meetings.

The attitude of the public toward its work has been most encouraging. Non-Catholics as well as Catholics have participated in its programs. Secular colleges, universities, and libraries have asked for reports of its meetings and have placed its literature on their library shelves. Editorials in the secular papers have commented on the wholesome effect of its work, "the universal importance of the subject matter" discussed, and "the character of the men brought together to discuss it."

One editorial declares that "conceived in large mindedness, it seeks to unify efforts . . . to be helpful in dealing with the world's most perplexing and menacing difficulties

of the present day." Another editorial declared it to be "an instructive and interesting conference bringing the people nearer to the Church and the Church nearer to the people." One of the largest and best known metropolitan papers in the East said of the Conference: "The influence of this economic movement is bound to be far-reaching."

A non-Catholic woman, outstanding in public affairs, following a conference in her city, wrote: "The combination of the fearless expression of Labor's point of view with the spiritual interpretation of the place economic security plays in the lives of the people made this conference one of the few where the old war between capital and labor did not enter. A very real service is rendered by a meeting so unique."

A PUBLIC official in Washington wrote about the Conference as follows: "The Catholic Conference on Industrial Problems has made many thousands of individuals both within and without the Church acquainted with the fundamentals of Catholic social doctrine. It has made them aware of the fact that the foundation of the social order rests upon those doctrines. It has brought home the truth that the Catholic Church in America is the most powerful factor working toward a stable social order founded upon social justice. It has set the pattern for other church organizations in their programs of social action. It has helped greatly to make Labor feel that the Church stands for Labor's rights. It has brought together in cooperation many thousands of loyal workers across racial and religious boundaries and has done as much to promote harmony as any organization in America."

Most encouraging and most promising of all has been the interest manifested in the Conference by the youth of the cities where the conferences have been held. Following the meeting in Syracuse, a letter from a young man was received from which some brief quotations are set down:

"I took advantage of the regional meeting of the Conference held in Syracuse and found it most enlightening and instructive. I am one of the many millions of youth looking forward to the opportunity to take my place in the arena of public life in order to make it a better place in which to live. We were born in a period of instability, namely, the World War. We have lived and are living in a period of instability . . . we accept the heritage that our fathers bequeathed to us. . . . We, however, accept this heritage as a sign-post that will guide us on the great highway of life and teach us to avoid the ruts and rocks that our fathers have left strewn in our path. . . . We do not desire to join the ranks of any radical school of thought, but rather are thankful that such an organization as yours affords us an opportunity to think and study for ourselves. . . . I

(Turn to page 31)

SOCIAL ACTION SCHOOLS *for the* CLERGY

Summer Courses for Study of Social Encyclicals Arranged by N. C. W. C.

INAUGURATION this year of Summer Schools of Social Action for the clergy is announced by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., and Episcopal Chairman of the Department of Social Action, N. C. W. C., who has addressed to the Ordinaries of the United States a letter informing them that a tentative program has been drawn up for such schools. The program has been arranged at the recommendation of the Administrative Board, N. C. W. C., following the suggestion made at the general meeting of the Bishops of the United States last November that such schools be established.

At the present time, Bishop O'Hara announces, definite plans to hold Summer Schools of Catholic Action have been made by the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and Episcopal Chairman of the N. C. W. C. Department of Catholic Action Study; the Most Rev. John J. Mitty, Archbishop of San Francisco; the Most Rev. John J. Cantwell, Archbishop of Los Angeles; and the Most Rev. Karl J. Alter, Bishop of Toledo. In each instance, the Ordinary is extending an invitation to other Bishops to send priests to attend the classes. Several other Ordinaries are considering the establishment of similar schools in their own sees this summer.

The Summer Schools of Social Action, to be conducted for a full month, are for the serious study of the social encyclicals and of their practical application to American conditions. They are to be attended by priests only and are to be under the general supervision of the N. C. W. C. Department

of Social Action. Each school will be under the direction of the local Ordinary. It is suggested in the program that the Ordinary invite neighboring Bishops to send priests to attend the school. All priests attending these schools are to do so on the appointment of their respective Ordinaries.

It is suggested in the program that the schools be conducted during the month of July.

The Ordinary where the school is held is to appoint a priest-director and a priests' committee to be in immediate charge of the school, conduct part of the course and form a Priests' Social Action Committee, the program suggests. It is also one of the general suggestions that an N. C. W. C. Social Action Department representative help the committee at the beginning of its work, and as often afterwards as may be necessary. It is asked that the local committee provide a survey of local Communist and "third party" activities for the course, and that this survey be sent to the N. C. W. C. Social Action Department for a national survey it will prepare for the Bishops.

THE faculty is recommended to consist of three parts: visiting instructors dealing with the social encyclicals; a local faculty of priests selected by the local director and committee; and special laymen from the locality to be selected by the local director and committee. Correspondence with reference to these schools is invited by the N. C. W. C. Social Action Department.

ST. LOUIS 1937 CONGRESS COMMITTEE HEARS BISHOP O'HARA ON AIMS OF CONFRATERNITY

SPEAKING in the presence of the Most Rev. John J. Glennon, Archbishop of St. Louis, and the Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, and a Citizens' Committee of 400 priests and laymen, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and Episcopal Chairman of the Social Action Department, N. C. W. C., at a meeting held in St. Louis, April 12, 1936, outlined the scope of the work of the Confraternity of Christian Doctrine and the objectives of the Third National Catechetical Congress to be held in St. Louis, October 9-12. Bishop O'Hara is chairman of the Episcopal Committee on the Confraternity, the other members being the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and the Most Rev. John Gregory Murray, Archbishop of St. Paul, both members of the N. C. W. C. Administrative Board.

In adverting to St. Louis as the scene of the 1937 Congress, Bishop O'Hara indicated the strategic location of the city for realizing the particular aims consolidating the work of the Confraternity in the many dioceses adjacent to St. Louis as well as drawing key-persons in Confraternity work from its 84 diocesan centers. The need for developing adult religious instruction classes among youth in secondary schools and adults generally was the phase of Confraternity work which Bishop O'Hara stressed most by way of indicating the special trend the forthcoming Congress might take.

Earlier in the day over 200 members of the various teaching communities in and around St. Louis gathered for a conference with Miss Miriam Marks, national secretary of the Confraternity of Christian Doctrine, to outline the part which the religious of the teaching communities will take in the Catechetical Congress and in the prosecution of its work later.

WORK OF SULPICIAN FATHERS PRAISED BY N.C.W.C. GENERAL SECRETARY

IN A SERMON addressed to the students of St. Charles College, Catonsville, Md., at the Solemn Pontifical Mass which the Most Rev. Michael J. Curley, Archbishop of Baltimore, celebrated for them on April 18 at the Cathedral of the Assumption of the Blessed Virgin Mary in Baltimore, the Very Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, said "the times call for courageous, self-sacrificing leadership" and "the Church needs heroes, strong in faith and loyal to Christ."

Pointing to the intense and barbaric persecution of the Church in Spain, the persecution of the priests in Mexico, which he said is "only a degree less in savagery," and to the denial of the rights of the Church in Germany, Monsignor Ready said that "truly, this generation knows the glory of martyrdom."

Monsignor Ready recalled the Sulpician tradition which has formed the ideals of priestly culture and piety for the Church in the United States; of the Sulpician contribution to the advance of religion in this country through the Order's illustrious bishops, priests, missionaries and professors; of the unique and honored place held in Sulpician history by St. Charles, patron of the College; and of the interest displayed by Archbishop Curley—"illustrious Archbishop of this renowned primatial see"—for "his zeal and fatherly solicitude toward St. Charles."

"Our Catholic people," said Monsignor Ready, "should imitate the interest and sacrifice of Archbishop Curley by insuring a generous support to St. Charles so that the work of forming young candidates for the priesthood might be carried on successfully and extensively."

N.C.W.C. ADDS to CATHOLIC SOCIAL STUDIES

New Social Action Series Available at Conference Headquarters

CATHOLIC social literature receives a valuable addition in the publication by the Paulist Press of the first six pamphlets of the Social Action Series, which are edited by the Social Action Department of the National Catholic Welfare Conference. The titles are: "New Guilds: A Conversation" by Rev. R. A. McGowan, assistant director, N. C. W. C. Social Action Department; "Rugged Individualism" by Rev. John F. Cronin, S.S., Ph.D., professor of Economics at St. Mary's Seminary, Baltimore; "The Wages and Hours of American Labor" and "The American Labor Movement" by Very Rev. Francis J. Haas, Ph.D., LL.D., rector of St. Francis Seminary and member of the Labor Policies Board of the WPA; "What Laws Must We Have?" by Dr. Elizabeth Morrissey, professor of Economics, Notre Dame of Maryland; and "Consumers' Cooperatives?" by Rev. Edgar Schmiedeler, O.S.B., Ph.D., director of the Rural Life Bureau, N. C. W. C.

The pamphlets in the series, according to the general editorial note, "represent an effort to present to the general public and especially to Catholics, a discussion of current economic facts, institutions and proposals in the United States in their relation to Catholic social teaching, particularly as expounded in Pope Pius XI's encyclical "Forty Years After—Reconstructing the Social Order." In the spirit of that encyclical they are urged upon and recommended to individuals, study clubs, discussion groups and school classes. The pamphlets, which have varied colorful and attractive covers, combine a simple popular style of presentation with carefulness and scholarship in the preparation of material. All have study club outlines, selected references and suggestions as to methods of conducting industrial study clubs.

The first pamphlet in the series—"New Guilds: A Conversation" by Father McGowan—is "an attempt to put in a form that wavers between a catechism and a conversation the main proposals of Catholic social teaching. Pope Pius XI's Encyclical 'Reconstructing the Social Order' is the guide." Mr. A. and Mr. Q. are the characters in the conversation, which ranges over the fields of economic morality, ownership, government, Communism and Catholic Action—all in relation to the central idea of the encyclical—the establishment of a modern guild order,—and its possibilities in America.

Father Cronin, author of the second pamphlet—"Rugged Individualism"—quoting from the foreword by the Social Action Department, writes a funeral sermon, but not a eulogy, of "Rugged Individualism." He shows how it began and apparently triumphed in the making of America, and why it died—"by its denial of economic morality, of the brotherhood of mankind and of the moral obligation to create a unity in the general interest."

A CRITERION for Catholics in the matter of legislation is presented in "What Laws Must We Have?" by Dr. Morrissey. With the papal encyclicals as a guide to the necessity of legislation in our changing world, she offers a concrete method of procedure in forming judgment. Security for the needy, labor legislation and laws relating to property receive general consideration and the pamphlet concludes with a section on "Why We Need So Many Laws Today" and proposes a system in which so much legislation would not be necessary. The problems of state versus federal legislation, Constitutional interpretation and the relation of laws to economic organizations will be treated in other pamphlets of the Series.

Dr. Haas is the author of "The Wages and Hours of American Labor" and "The American Labor Movement," which are the third and sixth pamphlets respectively in

the series. In the first of these, Father Haas not only gives us well documented facts about wages and hours, but shows why wages are as they are and where paying such wages has led us—and will lead us. It is a valuable commentary on important passages in Pius XI's encyclical. In the second pamphlet, Father Haas shows his intimate knowledge of the American labor movement, gained by many years of close association with it, culminating in his work on the Labor Advisory Board of the NRA and his present work on the Labor Policies Board of the WPA. He discusses the moral principles involved in organization, the effects of job competition, American labor history and the present A. F. L.-C. I. O. dissension, and the goal advocated in the papal encyclicals of complete cooperation between employers and employees organizations for the common good.

An account of the Consumer Cooperative Movement—its history, and method of operation with particular reference to the United States—is given in "Consumers' Cooperatives" by Dr. Schmiedeler. The material and spiritual advantages accruing to members of cooperatives are stressed, and the formation of cooperatives urged, to prevent profiteering and train people in cooperative endeavor, although they are not proposed "as the one cure-all of our economic ills."

WITHIN a short time, six more pamphlets in the series will be released: "Credit Unions" by Frank O'Hara, Ph.D., of the Catholic University; "The Constitution and Catholic Industrial Teaching" by Rt. Rev. John A. Ryan, director of the N. C. W. C. Social Action Department and professor of Moral Theology, Catholic University; "Prices in the United States" by Rev. John S. Cronin, S.S., Ph.D.; "Economic Dictatorship" by Dr. George Brown, of Seton Hill College, Greensburg, Pa.; "Women in Industry" by Linna E. Bresette, of the N. C. W. C. Social Action Department and field secretary of the Catholic Conference on Industrial Problems; and "Avoiding Fascism and Communism" by Rev. Wilfrid Parsons, S.J., professor of history at Georgetown University, Washington, D. C.

Other titles of the series in preparation are: "The Mediaeval Guild"; "The Rise of Capitalism"; "Steps Toward the Guild Today"; "Money and Credit"; "Negro Labor"; "American Farm Labor"; "The Office Worker"; "Taxes"; "Machines and Men"; "Economic Life and Catholic Action."

Orders for copies of the six pamphlets mentioned as well as copies of those to be published should be directed to the N. C. W. C. Publications Department, 1312 Massachusetts Avenue, Washington, D. C.

CONFRATERNITY CENTER ANNOUNCES PRINTING OF 1936 CATECHETICAL CONGRESS PROCEEDINGS

The National Center of the Confraternity of Christian Doctrine has announced the appearance of the proceedings of the National Catechetical Congress held in New York last October. This publication is available through the National Center at 1312 Massachusetts Avenue, N. W., Washington, D. C., or directly from the publisher, St. Anthony Guild Press, Paterson, N. J.

The volume contains the addresses delivered at the congress by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; by many members of the Hierarchy, including the Apostolic Delegate; by priests and laity from all parts of the country, on the objective of the Confraternity—the religious education of Catholic children and adults outside of the Catholic school system. It contains a list of the officially-appointed diocesan directors, now numbering 66, including Alaska.

MAY STUDY TOPIC: "POPE PIUS XI *on* RECONSTRUCTING *the* SOCIAL ORDER"

THE N.C.W.C. Study Club Committee, with the cooperation of the N.C.W.C. Social Action Department, appropriately presents as its study topic for May a specially prepared outline based on Pope Pius XI's great Labor Encyclical. This outline is intended as a timely aid to members of study circles, discussion groups, forums, etc., in their discussions during this commemorative month of May of the salient principles of papal encyclical teaching applying to "Reconstructing the Social Order."

The numbers in parentheses refer to the pages of the N.C.W.C. printing of Pope Pius XI's "Forty Years After" pronouncement.

Correspondence with organization and individuals with reference either to this particular outline or to previously published suggestions relative to the study of the Encyclical and the application of its principles is respectfully invited.

"It is the very essence of social justice to demand from each individual all that is necessary for the common good."
(Atheistic Communism, Par. 51.)

I. Demands of Social Justice

THE first question then is: What shall we demand? The story is told in Pius XI's encyclical, "Reconstructing the Social Order."

As to wages: The universal family living wage (23). The wages that will get steady work for everybody (25). The wages that will let everybody save and rise to ownership (22). The wages that will let everybody share fairly in the product (20).

As to prices: Prices that will let the workers live right (24). Prices that are balanced among themselves (25).

As to work: Work good for soul and body (43). And in doing this we shall keep private ownership but make it bow to these demands (15-17). And we shall try to change the wage-contract to partnership, even though working for wages is not essentially unjust (22-3).

And by doing all this we shall get full output and a high standard of living for everybody (25).

And by doing all this we shall live up to the moral law (25).

And by getting the full output and a good standard of living for everybody, we shall be giving people the means, if used right, of a better religious life and higher morality (25).

And we shall be establishing an interdependent, cooperating, and organically interrelated economic life (25).

II—Why We Have Not Demanded It

AND why haven't we demanded and gotten these things so far?

Because we were told that if everybody tried to get them and tried to keep everybody else from getting them, everybody would finally get them. This was called Individualism, "Liberalism," and the Law of Competition; it is "ignorant or forgetful" of morality (29).

Because the rulers of the world went pagan, called Rationalist and Individualist, and the rest of us tagged along (42).

Because Individualism ended in a few owning a great deal and controlling far more and used their power for more power (32-3).

Because immorality and Individualism wrecked the old guilds (31) and told governments to do next to nothing (29).

Because the new domination by the few used governments for themselves (33).

Because the organic interdependence of us all was long ago broken (26).

III—Results

AND here is a question whose answer we know well: Since we haven't tried to get the things that social justice demands, what have we got?

We have poverty (21).

We have unemployment (25).

We have working mothers and child labor (24).

We have bad housing (42).

We have the masses propertyless (21).

We have corrupting work (43).

We have human beings treated as merchandise, as tools (27).

We have the class struggle (27).

We have working people hating and envious (44).

We have the danger of revolution (22).

We have a disrupted society, its organic life gone (26).

We have souls ruined (40).

And besides:

We have conscienceless business men (41).

We have ruinous speculation (41).

We have defrauding directorates (42).

We have business that panders to our passions (42).

We have governments trying to do too much (26).

We have a perversion of work (43).

We have economic nationalism (33).

We have economic imperialism (33).

We have bankers' imperialism (33).

We have conflicts among nations (33).

IV—What We Shall Do

AND so we ask: What shall we do?

We shall ground work and ownership in God's natural law (26) and perfect it by Christian principles (26, 43).

We shall ask God's blessing on us (30).

We shall get the cooperation of all men of good will (30).

We shall learn from the Church the principles of economic right (31).

We shall merge our principles with all our economic and social knowledge and ability (31).

We shall go out into economic and political life and put the moral law into effect (31).

And so we shall make work and ownership fit the Divine Plan that all life, economic life, too, shall lead man to God (15).

V—What We Shall Do in Economic Life

WHAT shall we do in economic life?

We shall join the union, the employers' association, the farmers' organization, the professional bodies, the organization of whatever our work is (11-13).

We shall, through these organizations, make our industries live up to these moral laws.

We shall, when a company (or an industry) cannot physically pay fair wages, try in our organizations to put it in a position to do it and get Government to help (24); and should we fail to rehabilitate it, then we shall decide its abandonment or find another way to pay (24).

We shall move on step by step from the moral laws that are easier to enforce than others (35), so that the organized people of the industry and professions will finally "demand of each all that is necessary (as is outlined above) for the common good" (27-8).

We shall get unified action of whole industries and whole professions for the common good (27-8).

We shall get organized industries, agriculture, and professions to work together in some kind of council (28).

We shall keep the right of free organization—unions, employers' associations, and the like—and of separate assemblage and vote inside the larger organizations, the guild, of the whole "vocational group"—the whole industry or profession (28).

We shall form these guilds to fit the facts of our industries, or of farming or the professions, and to fit the country also and its regions but so as to get justice and the common good (28).

We shall get the Government to help this organization and its growth (27), and rely on it, as needed, to direct and watch, stimulate and restrain this organization, this guild order (26).

We shall this way end class struggle and prevent revolution (27).

We shall avert too-much-government (26).

We shall establish justice (29).

We shall establish social order and unity and peace (28, 29).

We shall make economic life imitate the unity in the Mystical Body of Christ (29).

We shall try to make social charity the very soul of organized economic life (29, 44).

VI—What We Shall Do in Civic Life

AND as citizens?

We shall get laws and institutions that will provide prosperity, public and individual (9).

We shall get social legislation (8, 10).

We shall get laws that make property ownership serve the common good (17).

We shall get Government to help form that kind of private ownership that serves best the general welfare (17).

We shall get it to own publicly anything too important to the public to be owned privately (35).

We shall get it to take over the social rulership that property ownership has usurped (35).

We shall get it to protect the unions (11) and help build up organized industries and professions (27) and help guide them (26).

We shall get it to keep the right of inheritance and prevent crushing taxes and confiscation (17).

We shall get it to establish economic cooperation with other countries (29).

VII—On the Matter of Private Ownership

AND what of private ownership?

It is a natural right (15).

It exists for the individual owner's own good (15).

It exists for the good of all other people and must be made to be so (16).

It is not forfeited by abuse or nonuse (16), but the abuse and nonuse must be ended.

It has to be regulated or it ruins even itself (17).

It has to be made to serve social justice, which means the common good (17).

Its very form can change and should change when the general welfare requires it (17).

It can't be confiscated (17).

It has to be widely distributed (22).

Some things can be owned publicly (35).

It has to give of its income, as we all have to do beyond what is needed to live right, so as to care for the poor (18).

VIII—Dangers of Communism and Fascism

NOT Communism or Fascism?

Not Communism:

Because it is against God and religion (35).

Because it preaches class war leading up to revolution (34).

Because it would abolish private ownership (34).

Because when in power it is cruel, absolutistic (34).

Not even that mild kind of Socialism which wants part of the Catholic program, i. e., some public ownership and Government regulation and has given up the class-conflict theory and practice (35-36):

When it also holds society and governments are mere conveniences and not natural and in their final origin Divine (37).

When to get full output it would subject the people at work and thereafter leave them utterly free (37).

And not Fascism:

When it puts the Government first and not the organized people in administering economic life (30).

When political purposes, not the beginning of a new social order, come first.

IX—Catholic Action for Social Justice

AND how shall we know well the right moral principles and spread them?

We shall all be unified in our religious program and our work under the Bishops (48).

We shall join a Catholic lay organization working with and under the Church (31).

We shall get it to start, or we shall join, a program of training (31).

We shall take part in study clubs and industrial conferences and the like (8).

We shall spread books, newspapers, magazines, and pamphlets (8).

We shall get the help of a priest trained in this matter (46).

We shall start work among youth (47).

We shall attend lay retreats (47).

We shall be apostles to our own associates—workers to workers, employers to employers, and so on (46).

We shall ground all our ideas in the Encyclicals of the Popes (48).

We shall take on the social charity of brotherhood in God and in Christ (44).

We shall lead good Catholic lives (44).

We shall know the crisis facing us which has, with the grace of God, put the destiny of mankind in our hands (47).

We shall have hope, because the Christian spirit of the people is strong, ignorance and environment can be overcome, and even the most abandoned have in them the sparks of "a naturally Christian soul" (45); and because already much has been done to make known and apply the social teaching of the Church (7-13; 45-6).

"DEFENDERS of SOCIAL TRUTH"

Address of Msgr. Ready Inaugurating 1937 "May Parties" of N.C.S.S.S.

SPEAKING on May 3, 1937 from Washington, D. C., over a nation-wide hook-up of the National Broadcasting Company, the Very Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, inaugurated the 1937 series of "May parties" organized in behalf of the National Catholic School of Social Service in all sections of the country by local units of the National Council of Catholic Women, sponsors of the School.

In his address, Monsignor Ready, explaining the Catholic ideal of social service, stressed the necessity for the informing power of the social teaching of the Church and told how hundreds of graduates of the Service School, "skilled in the methods of social work and imbued with the Catholic ideals of serving Christ in the care of the poor and underprivileged" are applying true principles of social service in far-flung fields of social welfare.

Paying tribute to the courage and wisdom of the men and women who, nearly a generation ago, established the Service School as "the consecrated tabernacle of a great ideal," Monsignor Ready praised the loyalty of its graduates to Christ's ideals as envisioned by its founders, Monsignor John J. Burke, C.S.P., and Monsignor William J. Kerby. "With love and gratitude we cherish the legacy of these saintly men," Monsignor Ready said.

Monsignor Ready's address follows in full.

NATIONAL interest in organized social welfare is something startlingly modern. In fact, we might classify its development under the "believe it or not" category. Man had spent great genius in organizing natural resources and building up gigantic industrial programs before he got around to the business of considering the complex nature of the society he had formed. The local institutions of mercy, the orphan homes, the hospitals, the houses of correction, the hospices for the aged, all were faced with new and urgent problems of adjustment in order to meet the changed conditions of an industrial society. To the burden of relieving distress was added the necessity of devising new methods for preventing or remedying social conditions which jeopardized the healthy, happy, just, and spiritual welfare of society.

Juvenile and family relations courts, government bureaus for women and children, pensions for mothers and the aged, public health services, community recreation centers, are an evidence of the changed social conditions of the past twenty-five years. In this same period we have marked the extensive and efficient diocesan organizations of Catholic Charities into central bureaus for the proper supervision and coordination of their work for the poor and the unfortunate. These public and private agencies have become so much a part of our organized social life that we do not think of them as a development of the recent past.

THIS brief review of very modern history, however, helps us to appraise the courage and wisdom of those great men and women who nearly a generation ago read accurately the trend of the times and established in the capital of the nation for the welfare of the Church and the Country, the National Catholic School of Social Service whose achievements and purposes we mark on this present occasion. The Church's ancient and glorious apostolate of charity has never failed. New social conditions have been met by adequate methods for the complete practice of the spiritual and corporal works of mercy. When plagues ravaged the peoples of the earth, the Church formed her battalions to minister to the distressed and outcast. When slavery was a social evil the Church called her devoted children to dedicate their lives in defense of their brothers in Christ. Throughout Christian history the Church has exercised her mission of charity in the conduct of schools and universities in order to dispel the darkness of ignorance by the teaching of the sacred and profane sciences. In every century that mission of charity has been interpreted according to the predominant need of the time.

Today the Church puts special emphasis on the social mission of charity. She faces modern conditions as a realist. Her mission is the salvation of mankind and nothing

human is alien to her. If false prophets arise to deny the dignity of man, the integrity of family life, and the inalienable rights of man in society, the Church challenges such error by truth and marshals her children in a holy crusade for justice and charity.

The strange philosophies of the present day emphasize the necessity for the informing power of the social teaching of the Church. New conditions in society have created an urgent need for the practice of that teaching. The modern profession of social work enables the Church to send her sons and daughters to those who are crushed under the cruel and harsh conditions of modern social life, who are embittered by the hardships and injustices of a de-Christianized society, to minister to them human encouragement, corporal aid, and spiritual truth.

THIS opportunity for extended social service was recognized by those who gazed into the future and saw the Church, not as a follower but as a leader in the world's social reconstruction.

"If Catholic Charity may be easy-going, haphazard, without large vision and social purpose," Dr. Kerby wrote in 1921, "a faculty need not be gathered, and disciplined endeavor need not be sought. But our charities are not of that kind. We believe in standards, in the social no less than spiritual purposes of charity, in disciplined effort and adequate preparation. And in holding these beliefs we obey the analogy of history in that all great social interests improve their ideals and methods by the discipline of large purpose, self-examination, humility and industry."

THE National Catholic School of Social Service has been described as "the consecrated tabernacle of a great ideal." That ideal is concerned with the motive and purpose of all Catholic service—the love of God and the love of our fellowmen as the children of God. "Every corporate work, as every individual work," in the words of Father Burke, "must have its informing spirit. That spirit is the predominant power which makes the work. All other activities are contributory to it. The spirit that informs the National Catholic School of Social Service is the Catholic faith. In its name was the School established: In its name the School continued: And under its guidance and its inspiration, staff and students labor."

The School is of graduate rank, affiliated with the Catholic University and sponsored by the National Council of Catholic Women. Tonight the faculty and students and a large assembly of devoted friends send hearty greetings to hundreds of alumnae pursuing the varied tasks of social work in public and private social welfare agencies in every state of the Union and in fifteen foreign countries. We

acknowledge a great debt of gratitude to the women affiliated in the National Council for the financial assistance which in a large degree has made this work possible. We ask them and all who are interested in the social mission of the Church to dedicate their generous zeal to the task of assisting the School to fulfill its purpose in sending from its halls young ladies skilled in the methods of social work and imbued with the Catholic ideal of serving Christ in the care of the poor and underprivileged.

Both the Church and our Country need this service. Our national social well-being depends on the kind of social education given in our colleges and professional schools today and on the selection of the proper methods of applying that teaching in accordance with the best traditions of American life. Surely social workers because of their direct contact with our socially harassed citizens, will have a constantly increasing opportunity to interpret sane principles of American social ideals to that segment of our nation which might easily be beguiled by the false prophets of Communism and other subversive doctrines. But the preservation of our democracy demands more than a mere natural humanitarianism. It needs that which the founders of this republic recognized as the essential characteristic for a just society—the free exercise and untrammelled diffusion of religion.

A GAINST the ominous world background of today's political and economic insanities with their ruthless wars against religion and their attempted extirpation of all Christian moral principles and human decency, we rejoice in the free opportunities and actual encouragement which our nation gives to religious social organization. The propagandists of hate in our country must be met by the invincible evangelists of peace and justice and charity.

Our national social sins are monstrous and must be confessed and repented, but we can never tolerate in America the atheistic tyrannies of those who consider man an economic animal and the family, the school and the Church mere creatures of the State.

THE National Catholic School of Social Service has no reason for existence except as a means for development of a Christian social conscience in the lives of its students and, through their loyalty to Christ's ideals, as an instrument for arousing a national Catholic consciousness toward social problems. To these purposes it has dedicated its resources. In this tradition it proves its loyalty to the great priests whose love for America, whose spiritual vision and indomitable faith fashioned this "consecrated tabernacle of a great ideal"—Monsignor John Burke and Monsignor William Kerby. With love and gratitude we cherish the legacy of these saintly men.

In the common brotherhood of our faith this School aims to educate young women in the knowledge of social justice and to motivate their lives by the principles of Christian charity. It sends them out as social physicians to bind up the wounds of social ills. It commissions them as social advocates to plead for Christ's poor in juvenile and orphans' courts. It despatches them as social reporters to inform public opinion on prevailing social conditions in our cities and communities. It equips them to serve as social engineers for the reconstruction of society according to the specifications of social justice. It trains them as a social militia to defend human dignity and to champion the integrity of the family.

With the blessing of God may the School prosper in this noble service for the Church and the Nation.

Pope Honors Miss Merrick, Christ Child Society's Founder and President

ALL who have been privileged to participate in the work of the Christ Child Society under the inspiring leadership of its founder and president, Miss Mary V. Merrick, will rejoice in the honor that has come to this noble woman at the hands of His Holiness Pope Pius XI. In recognition of Miss Merrick's heroic labors over a period of more than fifty years in behalf of unfortunate children scattered over the length and breadth of the nation, the Holy Father has graciously and most fittingly bestowed upon her the Papal Cross *Pro Ecclesia et Pontifice*, a golden decoration with orange and red ribbon, awarded to persons who have signally served their God and their Country.

The award was made at the request of Most Rev. Michael J. Curley, Archbishop of Baltimore, and a cablegram conveying the apostolic blessing was taken to Miss Merrick's home, 2 East Melrose Street, Chevy Chase, Md., by Right Rev. John M. MacNamara, Auxiliary Bishop of the Baltimore Archdiocese, representing the Archbishop. The cross will be forwarded from Rome at an early date, it was announced.

Despite invalidism from early girlhood, Miss Merrick, who is a native of Washington and a daughter of the late Richard Merrick, once a leading attorney in the Nation's Capital, began in a small way in 1886 her work of welfare in behalf of poor children in the District of Columbia. As an outgrowth of this the Christ Child Society was formally organized in 1896 and incorporated in 1903. Its local unit does settlement and fresh air recreational work besides operating a convalescent home for children in Rockville, Md., a colored auxiliary home at Bel Alton, Md., an opportunity shop at 1417 Wisconsin Avenue, Washington, D. C., where it also conducts three dental clinics.

The year 1936 saw 120 children at the Washington Christ Child Society's convalescent home and 2,195 youngsters attended to at its dental clinics. In addition, the local unit last year distributed 235 layettes, provided Christmas presents to children in 2,348 Washington homes and care

for 11,960 days to 170 ill children. Membership in the District of Columbia stands at 1,590.

From its small beginning, the society has grown to include units in 33 cities where thousands of members, in the kindly spirit of their president and leader, carry on similar work of welfare in behalf of poor and underprivileged children. Thus the name of Miss Merrick is known and revered not only in the Capital City of the nation but in metropolitan centers the country over.

Despite a handicap that would have discouraged all but the most courageous, Miss Merrick's remarkable record of a half century of service to God's little ones, is probably without parallel anywhere. In the name of its officers and members, the National Council of Catholic Women sincerely congratulates not only Miss Merrick but the Christ Child Society, long an interested and helpful affiliate, upon the deserved recognition that has come to both.

C. D. of A. Anti-Communism Campaign Led By Miss Duffy, Supreme Regent

IN another column is noted the response of the C. D. of A., through the energetic leadership of Miss Mary C. Duffy, supreme regent, to our Holy Father's appeal for forceful Catholic Action in opposition to the spread of atheistic Communism.

Recently Miss Duffy, referring to the dangers of Communism, spoke before the Fourth Annual Woman's Congress sponsored by the *Chicago Tribune* and, in the name of the 200,000 members of her organization (comprising a junior membership of 25,000), organized for the propagation and preservation of the Catholic Faith and the intensification (as its name implies) of devotion to the fundamental principles of our American government, delivered a forceful appeal to Catholics, Protestants, and Jews to take aggressive steps "to defend their faith, the sanctity of their homes, their families, and their very lives."

THE SALT LAKE REGIONAL YOUTH CONFERENCE

By Lucie J. McAnany

ANOTHER advance in the steady progress that has been a constant feature of the Catholic youth program was marked by the First Regional Youth Conference, held April 17 and 18 in Salt Lake City. At the invitation of the Most Reverend James E. Kearney, Bishop of Salt Lake, and under the auspices of the National Council of Catholic Men and the National Council of Catholic Women, more than 400 delegates, including five members of the Hierarchy, 19 priest directors from 15 dioceses, a large number of local clergy, and numerous members of the Catholic laity—men, women and young people—of 10 western states, included in the 18 dioceses of the provinces of San Francisco, Los Angeles, Portland and Santa Fe, gathered to receive inspiration and direction.

Although regional in its scope, the conference was of national interest and of national importance. The successful results of this, the first of the regional conferences on youth that will supplement the national youth institutes held for the past two years in Washington, give promise of a series of such conferences, which, because of the lessening of distances, will enable more young people and their local leaders to discuss common problems with national leaders.

Radio Broadcast

Furthermore, the entire nation was given an opportunity to participate in and get the spirit of the Salt Lake Conference. On the opening day of the Conference, April 17, through the courtesy of the National Broadcasting Company, it was possible to make Salt Lake City the broadcasting center for the "Call to Youth." Miss Anne Sarachon Hooley, the national youth chairman, who is conducting this series, introduced Bishop Kearney, and the Most Rev. John F. Noll, Bishop of Fort Wayne and Episcopal Chairman of the N. C. W. C. Department of Lay Organizations, and the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and Episcopal Chairman of the N. C. W. C. Social Action Department, thus making the "Call to Youth" a symposium of more than ordinary importance, becoming in truth a "call to youth" not only for youth itself, but for the whole Catholic body.

Other members of the Hierarchy whose presence and addresses contributed to the program of the conference were the Most Rev. Robert E. Armstrong, Bishop of Sacramento, and the Most Rev. Thomas K. Gorman, Bishop of Reno.

Message of the Apostolic Delegate

The Most Rev. Amleto Giovanni Cigognani, Apostolic Delegate to the United States, in a message to the young people at the conference, conveyed the blessing of our Holy Father, saying:

"I am happy to send to you, as you meet in Salt Lake City, a special blessing in the august name of our Holy Father. You are met there to study and understand better your duties as Catholic youth, under the fatherly guidance of His Excellency, the Bishop of Salt Lake, and other illustrious prelates. It is a sacred and sweet duty: that of serving the Church and of cooperating in the spread of the Faith and of the Christian Life; and it is a high honor to perform that good work in the fertile fields of Catholic Action. By so doing you range yourselves alongside of your parish priests, of your bishops and of the Supreme Pontiff himself. You become co-workers in the evangelization of souls and of peoples, which is the task of the priesthood.

"Keep always in sight that Catholic Action aims at purifying and saving souls, and that your necessary, indispensable and essential means to that end are the virtues taught to us by our Lord Jesus Christ. Therefore, let your

first and constant determination be to live in the grace of God always. Only with God in your hearts can you be workers and leaders for truth and holiness. Only by the light of His grace can you view in just proportions the problems of life, of this life which is a passage to eternal life. Only by the power of His grace can you fulfill the commandments of God, make them known to others, and come out victorious over evil. The youth who lives by grace, knows how to become better and to make others better, to make himself holy and to make others holy, to be joyful and to spread true joy from within himself."

The Program

The Pontifical High Mass celebrated Sunday, April 18, by Bishop Kearney was a colorful ceremony, preceded by a procession in which various local Youth groups, schools and organizations participated. The sermon was delivered by Bishop O'Hara.

Outstanding addresses by Rev. Vincent Mooney, C.S.C., director of the recently established N. C. W. C. Youth Bureau, the National Catholic Youth Council, who outlined the purpose and function of the new Youth Bureau; Rev. Daniel A. Lord, national director of the Sodality Union; Dr. Thomas E. Purcell, president of the N. C. C. M., who predicted a revival of lay interest in Church activities; Miss Katherine R. Williams, president of the National Council of Catholic Women, who presided at the opening sessions; Rt. Rev. Msgr. Duane G. Hunt, Vicar General of the Diocese of Salt Lake; were delivered during the two-day meeting, arrangements for which were made by Mrs. A. H. S. Bird, former president of the Salt Lake Diocesan Council of Catholic Women, in cooperation with Miss Anne Sarachon Hooley and Miss Anna Rose Kimpel, N. C. C. W. field secretary for Youth. A message of greeting from the Governor of Utah, Hon. Henry H. Blood, was read at the Youth luncheon on Saturday by Miss Jane Halsey of Salt Lake City.

Features of the program were the Youth luncheon on April 17 which was attended by 450 young people from Salt Lake City and its surrounding territory, over which Miss Hooley presided; the round table discussions Saturday afternoon; and a mass meeting Sunday evening, at which was gathered together over 1,000 people.

The hospitality of Bishop Kearney and the clergy of his Diocese, and the cooperation of the local broadcasting station, the local press, and the laity of Salt Lake City contributed to the enjoyment and comfort of the guests, and to the notable success of the conference. One employer in the Utah Mines arranged for the Catholic boys to work on odd shifts so that they might attend the Youth luncheon.

While the enthusiasm prevalent, and the general satisfaction of those in attendance marked the conference as highly successful as a means of clearance, even greater results are anticipated as reports come in from the sections of the country to which the delegates have returned. It is thus that efforts of zealous sponsors of the program for youth, since the establishment of the Council, will culminate in benefiting all youth with its four-fold program of activities—spiritual, cultural, vocational, and recreational.

Early Development of N.C.C.W. Youth Committee

Since the organization of the National Council of Catholic Women, an active interest in the welfare of youth has been manifested. At the outset, a "Girls' Welfare" Committee devoted its attention to the current needs, stressing particularly those of a preventive and protective nature. Through its affiliates it cooperated in carrying out the projects of such organizations as the Big Sisters, the Travelers' Aid, Parole Officers, etc. The problem of Cath-

olic employed girls living away from home brought about a nation-wide survey of housing facilities, jointly by the N. C. C. W. and the N. C. W. C. Social Action Department; and in 1928 a Directory of Boarding Homes under Catholic Auspices in the principal cities of the United States was compiled.

As the work of the committee increased, and its projects developed, taking on broader programs, the name "Girls' Welfare" was changed to "Youth," and diocesan chairmen in each of the more than fifty organized diocesan councils were appointed to assist the national chairman in carrying on the work.

Conferences, Institutes, Conventions

As a part of its function of unification and coordination, the N. C. C. W. in 1931 called together the leaders of the outstanding Catholic national youth movements. Representatives from the Catholic Daughters of America, the Christ Child Society, the Daughters of Isabella, the Girl Scouts of America, the International Federation of Catholic Alumnae, the Newman Clubs, the Sodality Union, and the Catholic Students' Mission Crusade, gathered to discuss topics of mutual interest. For three successive years these conferences were held, and served as a clearing for youth leaders. These meetings were an important preliminary step because they brought together people who were thinking along youth lines, who had ideas on programming, who had had experience in the study of age levels, and who knew where work was being carried out. Too much cannot be said for the contribution made by the leaders in these various organizations, who, at considerable loss of time and expense, attended these clearance conferences. A direct result was the compilation of the "Catholic Youth Directory."

In 1935, however, it was thought expedient to broaden the scope of the conferences to include leaders from diocesan and local organizations, and to afford a training course for possible future leaders. The First National Youth Institute was thus held in Washington in July of that year, the two-weeks course having been attended by more than eighty actual and potential leaders from various sections of the country. So successful was this venture that a Second Youth Institute was held in June, 1936, for one week, where again instructions in the practical procedure of youth leadership were given.

The proceedings of these two Institutes were made available in pamphlet form under the titles of "Youth Today and Tomorrow" and "Youth—Leadership and Catholic Action," so that the advantages offered to those who attended might likewise reach many other interested leaders for whom the trip to Washington was not possible.

For the Second Institute the "Youth Leaders' Loose-Leaf Notebook" was compiled as a practical handbook and guide, containing inspirational messages, suggestions for all types of programs, bibliographies, and instructions in games, handicrafts, etc. It was so well received that a supplement and a new edition were necessary within six months.

It is an important fact that for many years the N. C. C. W. has devoted a part of each national convention to the discussion of Youth. At the 1935 convention a symposium of young girls entitled "Youth Speaks for Itself" introduced a new note which was made permanent in the printed *Proceedings*. Several conventions had had "Youth" as their central theme.

Youth Organization in the Field

In 1935, the N. C. C. W. welcomed the addition to its staff of Miss Anna Rose Kimpel, field secretary for Youth. Her work began in the Diocese of Hartford, and since then it has taken her into the dioceses of Great Falls, Charleston, Mobile, New Orleans, Belleville and San Francisco, as well as to Seattle, Portland, Natchez, Galveston and Sacramento, and her schedule calls for organization work in the St. Paul Archdiocese in the near future.

Many other dioceses have splendid youth organizations effectively functioning under the diocesan councils.

Youth "On the Air"

One of the most recent and widespread projects undertaken by the N. C. C. W. National Youth Committee is the series of nation-wide broadcasts entitled "A Call to Youth." Through the courtesy of the National Broadcasting Company, each Saturday for 16 successive weeks (begun March 6) Miss Hooley addresses the leaders of the country, as individual listeners or banded together in hundreds of "Listening-in" groups, with stimulating and helpful talks on subjects suitable to various programs being undertaken throughout the country. The response, even greater than anticipated, has demonstrated the existing need for such guidance and inspiration, and the appreciation expressed by leaders whom the talks have benefited has been most gratifying. Copies of the broadcasts have been widely distributed, and have served as a basic text for study groups.

International Youth

While the National Council has been concentrating upon the welfare of the American youth, it has not lost sight of developments in other countries. Through affiliation with the International Union of Catholic Women's Leagues, the Youth Committee has kept in touch with the International Youth Section, and has benefited from the ideas and programs carried out in the various nations of the world. While the youth of the western inter-mountain area and their leaders were gathering at Salt Lake City, a Study Week was held in Brussels to which the N. C. C. W. sent two representatives, Miss Mary G. Hawks, former national president, N. C. C. W., and Miss Catherine Jarboe. Together with delegates from twenty-two nations, at general sessions and in round table discussions, they exchanged ideas chiefly relating to "The Mission of Young Catholic Girls in the World Today."

Though from the very beginning Youth has been an important consideration in the work of the N. C. C. W., the activities in its behalf and of youth itself have increased and developed to a remarkable extent. They have covered a field not only geographically of great extent, but from the viewpoint of actual aid given they have gone a long way. Much however is yet to be done, and with every meeting, conference or new project, N. C. C. W. and youth measure a step forward in their march with time.

RADIO ADDRESS ON CHURCH IN SPAIN

(Continued from page 8)

the present republic. Whether, left to her own resources, Spain can ever find the remedy for the maladies that afflict her is doubtful.

"Spain has a splendid tradition. Before our ancestors fought for their rights, Isidore, Archbishop of Seville, in the year 700, was demanding from Gothic invaders that the inalienable rights of Spaniards be respected. The spirit of Isidore is not dead. There are in Spain today men who are nauseated by the fanaticisms and hypocrisies of Spanish politics. Given a chance, these men can lead their country out of the morass into which doctrinaires under alien leadership have betrayed her. The best service our world can render to Spain today is to guarantee to the Spanish people freedom from the boring from within, the strategy of the Trojan horse, to which she has been subjected."

Available for reproduction on ordinary phonographs is an electrical transcription, on two records, of the address of Mr. Montavon, made by Audio-Scriptions, Inc., of 20 West 40th Street, New York, N. Y. The address is also available on a single record suitable for reproduction by radio stations and is obtainable from the United States Recording Company, Rialto Theater Building, Washington, D. C.

A limited number of mimeographed copies of the address are available and will be sent free to inquirers upon request.

BENEFITS THROUGH N.C.C.W. AFFILIATION APPRECIATED *by* GROUPS in REMOTE SECTIONS

AS THIS REPORT is being written, four diocesan councils of the N. C. C. W. have already held their conventions: one in the far northwest, one in the Rocky Mountain region, one on the middle eastern coast and one in the far southeast. During the coming months, twelve more conventions will be held, the meetings covering the United States from Minnesota to Texas, from Pennsylvania to Washington.

When one considers the influence of each one of these conventions, not considering the work that is being carried on constantly by affiliated organizations, one realizes the vast amount of good that is being accomplished in various sections of the country by the diocesan councils.

Perhaps no one appreciates this as keenly as members of newly organized councils. One member wrote: "Our parish council held a very interesting meeting yesterday afternoon, and we feel the influence already of our council in bringing us all closer together."

"Thank God we can have the council here. The council does so much good in bringing us Catholic women together even in our small towns. You in the larger centers can hardly imagine what it means to us."

"We are deprived of the many benefits derived from the cooperation enjoyed by the members of the Mystical Body," said one member of a mission group at a convention of the N. C. C. W. "Our feeling of remoteness often deadens our sense of responsibility. We have vision, but our isolation dims it; we put forth effort, but our lack of contact diminishes it. We have power, but it is unharnessed. Thus we came to the N. C. C. W. to seek help. The mission group is deeply indebted to the N. C. C. W. . . . for affiliation means continuity, it means strength through all of its units; organization means power and power means responsibility. As a mission group, alone, what force can we bring to bear upon problems? Affiliated with millions of Catholic women working together solidly under the direction of the Hierarchy, may we not be a mighty force for good with few to match our strength?"

Consider the good derived by these groups from a diocesan convention. The inspiration gained through the message of the Ordinary of the diocese, his direction, practical suggestions for programs as presented in reports of different organizations, in the reports of the diocesan chairmen of committees, demonstrations, exhibits—these are spiritual gains and practical helps to be carried back to groups.

Meetings recently held and scheduled are: El Paso, April 29; St. Louis, May 4-5; Fort Wayne, May 9-10; Seattle, May 9-11; Denver, May 11-12; Minnesota State, May 12; Belleville, May 13; Cleveland, May 15; Harrisburg, May 17-18; LaCrosse, May 18; Pittsburgh, May 18; St. Paul, May 25.

A Catholic Action Conference was held in Portland, Oregon, April 24-26. Miss Katherine R. Williams, national president, was in attendance. The Milwaukee Archdiocesan Council of Catholic Women will conduct a Catholic Action Symposium in connection with the conference to be held in Milwaukee, May 22-26. The meetings are to consist of institutes on the N. C. W. C. and Catholic Action.

BRIEF REPORTS *of* N.C.C.W. ACTIVITIES

ARCHDIOCESE OF PORTLAND, OREGON

THE Most Rev. Edward D. Howard, Archbishop of Portland, speaking at the twelfth annual convention of the Portland Archdiocesan Council of Catholic Women, urged members "to find your work, to become organized, as there is need for concerted effort and cooperation in the work that lies before us as Catholics."

The Rev. Thomas J. Tobin, the principal luncheon speaker, talked on "As It Becometh Women Professing Godliness." Miss Frances McGill discussed international relations and peace. One hundred and twenty-five women attended the luncheon.

Mrs. W. A. Molter was re-elected president of the council. Other officers include Mrs. Wm. Duncan, first vice president; Mrs. Fred Caldwell, second vice president; Mrs. J. A. Bucknall, auditor; and Mrs. Herbert A. Stott, treasurer.

Plans for the Woman's Day, as part of the Catholic Action Conference, were formulated.

DIOCESE OF ST. AUGUSTINE, FLORIDA

REPRESENTATIVES from each member organization were present at the recent convention of the St. Augustine Diocesan Council of Catholic Women. Mrs. George P. Coyle, diocesan president, welcomed the delegates and in her opening message stressed the importance of carrying back an adequate message from the convention to the home parish.

The Most Rev. Patrick Barry, Bishop of St. Augustine, congratulated the council on its work in behalf of youth, particularly vacation schools. Two camps are being held

this year instead of one. The retreats have been so successful that sectional retreats are to be held, making it possible for larger numbers of women to attend. His Excellency particularly commended the large number of women who received Holy Communion at the Pontifical High Mass which marked the opening of the convention. Bishop Barry then said he hoped a convert's league would be established by the council. A resolution was later passed to further this project.

The Rev. Vincent Mooney, director of the N. C. W. C. Youth Bureau, left a challenging message. In speaking of the spreading of the Catholic philosophy of life, Father Mooney recalled to mind that Our Lord did not ask: "What do I get out of it?" even when He carried the Cross. We should rather ask ourselves: "How much of my best effort can I put into it?" The joy of accomplishment will be commensurate with the amount of effort exerted.

Different phases of organization were discussed by the Rev. D. A. Lyons, Jacksonville. He recommended short meetings as being desirable and that a speaker is an addition in helping promote interest; Father Lyons stressed the fact that there should be no sit-down strikes in a Catholic club.

Guest speakers included Mrs. A. S. Lucas, president of the Mobile Diocesan Council of Catholic Women, and Richard Reid, editor of *The Bulletin*, of the Catholic Laymen's Association of Georgia, and Mrs. R. Stuyvesant Pierrepont, of New York. Mrs. Lucas said she would return to Birmingham with many ideas and inspirations for renewed effort. Mr. Reid complimented the council on its excellent

organization and projects. Mrs. Pierrepont told of the effort to place literature before non-Catholics through the Book Shop in New York City. Through it many questions are answered and many non-Catholics are directed to the source of information.

One luncheon meeting was devoted to organization. Mrs. G. B. Sawyers, organization chairman for the diocese, explained the purposes for which affiliation dues are expended—CATHOLIC ACTION, *Monthly Message*, information services, booklets, pamphlets, conventions, etc. Mrs. Sawyers brought out the point that if groups become too localized they do not progress rapidly.

Mrs. Thomas E. Grady reported affiliations during the year. Mrs. J. W. McCollum, a member of the national board, suggested the appointment of deanery chairmen. The Rev. Wm. Barry outlined the duties of the individual in relation to parish organization.

Mrs. J. Leo Gleason conducted a demonstration study club. Mrs. Gleason has been preparing outlines on the Bible for the study club leaders in the diocese.

An interesting event in the convention was the birthday party for Mrs. Coyle. Flowers were presented to Mrs. Dineen, mother of Mrs. Coyle, and a large decorated cake to Mrs. Coyle.

Mass was offered for the members of the council on the first day, and in memory of the Right Rev. Monsignor John J. Burke, C.S.P., on the second day of the convention.

DIocese OF SALT LAKE, UTAH

THE presence of so many members of the Hierarchy and national leaders for the Regional Youth Conference prompted the Salt Lake Diocesan Council of Catholic Women to hold its annual meeting following the conference instead of in the autumn.

The Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the N. C. W. C. Department of Lay Organizations, was the principal speaker during the afternoon session. His Excellency emphasized the need for intelligent organization of Catholic activities, particularly in reference to parish life. The Most Rev. James E. Kearney, Bishop of Salt Lake, paid tribute to the work of the women of the diocese and in a special way for the wonderful work they did in making the youth conference a real success. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the N. C. W. C. Social Action Department, spoke on the National Catholic Welfare Conference.

Miss Katherine R. Williams, national president, outlined the work of the National Catholic School of Social Service, especially in training lay leaders. Miss Anne Sarachon Hooley, national youth chairman, brought out the need for a pioneering spirit in accomplishing the aims of the youth movement. A more detailed account of the meeting appears elsewhere in this issue of CATHOLIC ACTION.

Fifty out-of-town representatives attended the council meeting. Mrs. George F. Egan was elected president. Mrs. Egan succeeds Mrs. A. H. S. Bird, who as president of the council since its inception ten years ago has rendered devoted service to Catholic Action.

DIocese OF CHARLESTON, SOUTH CAROLINA

THE seventh annual convention of the Charleston Diocesan Council of Catholic Women was held at the Francis Marion Hotel. Following the board meeting, the Diocesan Youth Council held its first meeting, Miss Margaret Niggel presiding. Miss Cecile Rice delivered the address of welcome. Most Rev. Emmet M. Walsh, Bishop of Charleston, encouraged the young women in their council work.

At the evening meeting, Mrs. Ella V. Hurley, Charleston deanery president, gave a message of welcome. "Your accomplishments in the past have been manifold. You have done, you are doing, much to develop a strong, active, sincere group of women who know the desires of our Holy Father and his clergy for Catholic Action." Going on to

state that there were perverse forces at work to defeat the purposes of the Church and to undermine religious beliefs of our youth, she added: "You recognize this fact and will counteract it through your Catholic Youth Movement and through your educational program. You have the approval of the Hierarchy and the clergy in your work, and with God's blessing you will succeed."

Miss Agnes G. Regan, executive secretary of the N. C. C. W., complimented the council on its activity, pointing out that the national convention was held here the first year after organization and that Charleston is over the top in membership percentage, this being a splendid accomplishment in view of the fact that there are so few Catholics in South Carolina. Following an appeal for the National Catholic School of Social Service, the group pledged \$250.

The sermon at the Pontifical High Mass Sunday morning was delivered by the Very Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C. He told of a visit to an exiled Archbishop of Mexico who had said that if the lay people of the Church in Mexico had been organized two generations or more ago, the Church there would not be enduring the present persecution. At the luncheon meeting, at which two hundred and forty-three members and visitors were present, Monsignor Ready urged the reading of the encyclicals, becoming educated Catholics and spreading the acquired knowledge to others, adding that all should help to recreate the spirit of Christ in society. The Rev. A. F. Kamler, Beaufort, told of the accomplishments of the summer recreational and religious camps.

Miss Niggel presided at the second meeting of the Diocesan Youth Council, at which Miss Martha Bonham, a graduate of the National Catholic School of Social Service, spoke. Miss Genevieve Kelly was elected state chairman of the youth council.

The formation of discussion study clubs was advocated by Bishop Walsh at the afternoon session. Every Catholic person should be in a study club. His Excellency also urged a united front in the effort to represent the cause of Christ.

A resolution of thanks was given to Mrs. Hurley for the papal flag which she so generously gave the council. It was resolved that the flag would be displayed at all future conventions.

Mrs. Curran L. Jones was elected president. Other officers are: Mrs. Robert Gerald, Mrs. J. P. Seiner and Mrs. Ella V. Hurley, vice presidents; Mrs. Cecelia D. Smith, recording secretary; Mrs. Bessie Sanders, corresponding secretary; Mrs. J. E. Swygert, treasurer; and Mrs. W. Irvin Cormier, auditor.

DIocese OF GREAT FALLS, MONTANA

THREE able leaders—the Most Rev. Edwin V. O'Hara, Bishop of Great Falls; the Rev. Vincent Mooney, C.S.C., director of the N. C. W. C. Youth Bureau; and Miss Anna Rose Kimpel, N. C. C. W. field secretary for youth activities—are conducting meetings in the diocese in the interests of youth organization.

The first meeting was held in Great Falls, the District Council of Catholic Women and the Diocesan Youth Council meeting simultaneously. Father Mooney and Miss Kimpel spoke to a gathering of 250 at each meeting. In his talk before the Women's Council, Father Mooney decried the organization of youth by unethical self-seeking leaders outside the Church. "The Women's Council functioning in this diocese to coordinate youth organizations and activities is a practical answer to the call of the Church's leaders." Miss Kimpel asked for the development of an "adequate, understanding leadership; a leadership to lead and not to do; to help youth to do for self, not to entertain."

Other addresses included "The Constitution, Our Guide in Youth Work," by the Rev. Hugh Duffy; "Women as Social Sponsors for Boys' Clubs," the Rev. S. Garland; "Joint Youth Study Clubs," by Mrs. William Schrapps; "Joint School Activities," by Mrs. Percy Newton; and "Sponsoring of Youth," by Mrs. C. J. Graves, diocesan chairman of youth.

DIocese of Pittsburgh, Pennsylvania

AT THE INVITATION of the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, and the Pittsburgh Council of Catholic Women, the field representative of the National Council of Catholic Women, Miss Lenna M. Wilson, was in the Pittsburgh Diocese aiding in the further development of the council's program.

In a letter addressed to the pastors throughout the diocese enlisting their interest and cooperation, Bishop Boyle pointed out the grave need for organization among our lay people today, "now that organization has become such a mighty factor in our social structure."

A series of meetings, at which the aims and purposes of the national and diocesan councils may be explained to the Catholic women in the outlying counties, have been arranged. The first of the series was held on April 28 at the Council House in Pittsburgh for those within Allegheny County. Mrs. Thomas P. Horan, president of the Pittsburgh Council, presided.

Miss Wilson was the guest at a dinner given by the Board of Directors of the Pittsburgh Council, addressed the members briefly at the spring card party, spoke at the regular monthly meeting of St. Lawrence's Parent-Teacher Association, and was the guest speaker at the Catholic Forum. She was a guest at the Communion breakfast of the Catholic Daughters of America which was addressed by the Most Rev. John Mark Gannon, Bishop of Erie, and by Bishop Boyle and attended by members of the Catholic Daughters from the various parts of the Pittsburgh Diocese. Miss Wilson was also a guest at a dinner honoring the national executive secretary of Theta Phi Alpha, Mrs. F. A. Jeftinghoff. The Pittsburgh Alumnae Chapter of the fraternity was the host on this occasion. The members of the National Catholic School of Social Service Alumnae in Pittsburgh met with Miss Wilson for a luncheon.

Plans are being made for the Pittsburgh Council's annual convention on May 18, which will be honored by the attendance of Bishop Boyle and the president of the National Council, Miss Katherine R. Williams.

DIocese of Natchez, Mississippi

NINETY-SIX guests were present at the luncheon of the semi-annual board meeting of the Natchez Diocesan Council of Catholic Women. The Most Rev. R. O. Gerow, Bishop of Natchez, gave a talk on the "Centenary of the Natchez Diocese," which will be celebrated in the fall. Mrs. John Bell Hood talked on the value of listening-in groups. "The Value of a Christian Education" was the topic of Miss Margaret Pitchford. Youth work is being featured by the council as its special project. Mrs. Bernard O'Neil, diocesan president, outlined "Youth as Our Responsibility." Plans were made for the sponsoring of the May Parties.

DIocese of El Paso, Texas

MRS. ANGELENE JEANNE KIRGAN, mother of the Rev. D. J. Kirgan, rector of St. Patrick's Cathedral, has donated to the Diocese of El Paso the El Paso Children's Museum. The collection, gathered by Mrs. Kirgan in her travels over a period of ten years, is made up of specimens of lavas, plant life, petrified vegetation, paleontology, numerous kinds of minerals, shells, corals, crystal, marine life, insects, reptiles, and articles portraying the life and habits of the American Indians. The Most Rev. Anthony J. Schuler, S.J., Bishop of El Paso, created a permanent board of directors for the management of the museum, the president, secretary, treasurer, auditor and past president of the diocesan council being included.

DIocese of Reno, Nevada

LOOKING toward a more effective and active set-up, the president of the Reno Diocesan Council of Catholic Women has sent a "plan folder" to all deanery presidents. Her foreword is a courageous one:

"Scattered as we are, over 110,000 square miles, many of us in very remote districts, adds to the magnitude of the

task entrusted to us but we, of the desert, know the thrill of building solid structures by real labor. We belong to a land of sunshine, of great distances, of heroic builders and distinguished pioneers. We do not regret our setting—we love it. We do not apologize for our limited facilities—we have learned to overcome them. We are not awed by the tremendous difficulties which face us in carrying on our program, because we hope we have not less courage and strength than those splendid western pioneer Catholics who conquered slow travel, great deserts, and many times the fierce elements for the honor and glory of God.

"Why should we, though scattered and comparatively few, hesitate or fear failure in building up and preserving an organization of our women which will be a tribute to our pioneer Catholics, a service to the Catholics of today, and an inspiration to our children—the Catholic parents of tomorrow?"

In the booklet, the president has given a clear-cut picture of what the national council is and what the responsibilities of the diocesan council and its officers and chairmen are. It includes excerpts from N. C. C. W. folders, definite and concise suggestions for aid in developing and maintaining a good council, program and duties in connection with Confraternity work, Catholic charities and social service, international relations, Newman clubs, youth, discussion clubs, Catholic child welfare, hospitality, publicity, legislation, immigrant aid, etc.

A letter from the diocesan chairman of Confraternity work shows an extensive system for reaching all Catholic children. "We hope to have a list of all Catholic children in this state this year." Then, with this list to work from, the chairman plans to have correspondence courses.

This chairman goes on to tell about a meeting of the Elko Deanery. "Representatives were there from Wendover, Wells, Carlin, Winnemucca and Elko, a radius of about 150 miles. Visitors were there from Salt Lake. Through the kindness of our diocesan president, Mrs. Martinez, I was able to go over 300 miles to attend."

DIocese of Duluth, Minnesota

ONE HUNDRED AND FIFTY women from all parts of the diocese attended the third quarterly meeting of the Duluth Diocesan Council of Catholic Women. Mrs. M. W. Louisell, Duluth, chairman of Organization and Development, reported new unit councils in Mountain Iron, Crosby and Sawyer. A resolution was passed to continue the diocesan project of last year which was the raising of a fund for the National Catholic School of Social Service and the Villa of St. Scholastica in Duluth. The Rev. Charles Carty, of St. Paul, spoke at the Solemn High Mass on Christ's gentleness toward and regard for women during His life on earth, and their loyalty to Him.

DIocese of Omaha, Nebraska

THE annual Day of Recollection of the Omaha Diocesan Council of Catholic Women has just been held. The Rev. Joseph A. Herbers, S.J., retreat master, gave a series of lectures on "Catholics in the Home," "Catholics in Private Life," "Catholics in Catholic Groups," "Catholics in Mixed Groups." Members of the council gave short talks on the Life of St. Cecilia and St. Jane Frances de Chantel.

The encyclicals of our Holy Father, Pope Pius XI, were discussed at the last meeting of the Omaha Deanery Study Club. Mrs. J. C. Follman, leader, gave an introductory talk on encyclicals in general, stressing the fact that the encyclicals are letters written by the Holy Father to the Hierarchy or to the entire Church as the subject discussed might demand. Mrs. Follman cited the fact that the encyclicals have been the means of directing Catholic activity throughout the world since the Middle Ages.

The encyclicals, "Christian Education of Youth," "Marriage," and "Reconstructing the Social Order" were taken up in detail. This panel was presented at the diocesan convention, a full report of which will appear in a future issue of CATHOLIC ACTION.

N. C. C. W.'S INSTITUTE ON INDUSTRY

TO GAIN a true insight into the problems of industry, to give those in attendance an opportunity to study industrial problems of the economic order and to acquire an understanding and appreciation of these problems in their relation to Catholic social teaching is the purpose of the Institute on Industry to be held at the National Catholic School of Social Service, June 20-27, 1937, under the auspices of the National Council of Catholic Women.

The program, under the direction of the Committee on Industrial Relations, N. C. C. W., and the Social Action Department of the National Catholic Welfare Conference, will include study of the labor movement, the wage question and social legislation. Under the labor movement, such topics as origin, development and growth, collective bargaining, trade unions, strikes will be discussed. The history and theory of wages, wages for men and for women, low incomes, ethics of the wage question comprise some of the points to be brought up in the discussion of the wage question. Factory laws, hour and sanitary legislation, minimum wage laws, workmen's compensation, social security, and the Wagner Labor Act, etc., come under the heading of social legislation.

The institute will include lectures by experts in the economic field and those vitally concerned about workers' problems. The teaching will be very informal, and followed by a discussion period. There will be a course of prescribed reading.

Primarily for workers, the institute will accommodate a limited number of persons desirous of entering who have a special interest in industrial problems. Preference will be given to N. C. C. W. industrial chairmen, college students and students sponsored by affiliated national organizations.

CAMPAIGNING FOR ECONOMIC JUSTICE

(Continued from page 19)

take this opportunity of expressing some of the sentiments of youth and their sincere desire to do something constructive, so that they can bequeath the heritage of equal opportunity to generations to come. We feel that this can be done and that your organization will be a leading factor in its achievement."

With such encouragement and proof that the public is not only generous in its reception of the Conference but maintains a very favorable attitude to its work, the Conference will continue during the coming months its work of diffusing the teachings of the great labor encyclicals of Leo XIII and Pius XI.

WITH OUR NATIONALS

As stated elsewhere, among the national organizations affiliated with the N. C. C. W. cooperating in the distribution of the "Atheistic Communism" pamphlet are the C. D. of A., the Daughters of Isabella and the Catholic Women's Union.

The International Federation of Catholic Alumnae sponsors National Mary's Day to increase devotion to Our Lady.

The president of the National Catholic Women's Union has ordered copies of the Proceedings of the 1936 Convention for use in her organization.

Nationals and all other affiliates of the N. C. C. W. are reminded that the seventeenth annual convention of the National Council of Catholic Women will be held in Washington, D. C., September 26-29, 1937.

A pre-convention session for diocesan presidents will be held September 25.

The 1937 program will be largely along institute and demonstration lines.



Remember the N. C. W. C. in Planning Your Will

ALLOTING A DIVISION OF YOUR PROPERTY TO FURTHER THE WORTHY WORK OF THIS OFFICIAL AGENCY OF THE BISHOPS OF THE UNITED STATES

THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (*Read the facts about the N. C. W. C. as printed on page 2.*)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City

and Tulsa, 1000 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

FORM OF BEQUEST

I HEREBY give, devise and bequeath unto the National Catholic Welfare Conference, incorporated under the laws of the District of Columbia.

(here insert amount of legacy)

to be used by the Administrative Board of Archbishops and Bishops thereof for the purposes for which it is incorporated or for such other useful works of Catholic Action as the Administrative Board, N. C. W. C., may determine.

(name)

A WORK OF CATHOLIC ACTION FOR MAY—
READ! STUDY!! DISCUSS!!! CIRCULATE!!!!

Papal Encyclical Teachings as set forth in the N. C. W. C. Pamphlets

“RECONSTRUCTING THE SOCIAL ORDER”
“THE CONDITION OF LABOR”
“ATHEISTIC COMMUNISM”

Together with related literature available at N. C. W. C. headquarters

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Pope Pius XI's "Reconstructing the Social Order"	10c	Summary of "Reconstructing the Social Order"	5c
Pope Pius's "Atheistic Communism"	10c	Summary of the "Condition of Labor"	5c
Pope Leo XIII's "Condition of Labor"	10c	12-Part Study Outline on "Reconstructing the Social Order"	5c

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Others in the series to be published later; all with study outlines and suggestions for conducting study clubs.

Special Price for Three Groups: \$1.50. Carrying Charges Extra on Group and Single Copies.

Classified lists of Social Action Department publications and complete list of all N. C. W. C. publications available free on request. For other pamphlets, study club suggestions, information on Catholic Social Teaching

—Write—

N. C. W. C. Publications Department
1312 Massachusetts Avenue, N. W.
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